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Rebind	Buckram	Red
Recase	#6635 Leather	Maroon
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Missing periodicals to be supplied by bindery:

Special instructions, materials to be included or omitted:

30 VOLUMES

Exact Wording on Bound Volume:

Title: B I B L E  
MONITOR

Author:

Volume No.

8

Months:

—

Year:

1930

Call No.

Library Imprint:

Myers

Order No. 359 R 25  
1 - 29 - 60

Magazine Classification:  
Monthly, except

Semi - monthly

Bi - monthly

Quarterly

Weekly

— Vols. per year.

Volume period:

Index: X

Has none

In last No.

In next vol.

Mailed separate

Write for

# BIBLE MONITOR

VOL. VIII.

January 1, 1930.

NO. 1.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## NEW YEAR

We are now passing another mile-stone in our life journey and entering upon a new lease of life.

Just how long it shall run, or what it has in store we may only faintly surmise. Only the all-wise Father knows these things. No doubt it's best that it is so, but somehow we'd like to know.

We are told “the days of our years are threescore years and ten”, but the average human life here is less than one-half of this. But “by reason of strength they may be fourscore years.” So that no definite number of days is allotted to us. But by using discretion, judgment, wisdom and proper care of our bodies life may be lengthened, and by a contrary course, life may be shortened. The fact that means the most to us, and in which we should be most concerned, is we are one year nearer the goal, nearer our

destiny, than we have ever been before.

And now that the old year is forever gone, do we wish we could live it over again? Perhaps. That depends.

But now we must say, Old Year, goodbye forever! To some memory of you is a pleasure, to some, a regret, yet all of us must say, we have reaped what we sowed, and on that sowing and reaping depends our joy or our regret at your parting.

And now that the old is gone, the new is upon us with all it may mean to us. And it is well for us if we can dismiss the old from our minds, and devote our attention to the new, and concentrate our efforts to make the most of it.

That mistakes have been made, we are all too conscious. Worrying over these will bring no relief. Entering upon the duties of the new with a hearty good will and a resolution to avoid the mistakes of the past is the best remedy.

Losses may have been sustained, but "crying over spilled milk" only makes the anguish deeper.

We turn the proverbial "new leaf" clean, though empty and unwritten, somehow it brings relief in turning our vision from beholding the blurred and blotted pages of the old year book, and we confidently sing:

Turn a new leaf for me,  
 Father, I pray,  
 This one is blotted, O take it  
 away;  
 Cleanse all its stains in the  
 blood of the cross,  
 Pardon me graciously, deal  
 with me wondrously,  
 Turn a new leaf in my life-  
 book today.

The new year means a new lease of life in which to make amends for the shortcomings, and failures, and sins, of the past, and though we may have passed the threescore and ten, there is still time to turn from wrong to right, for "while the lamp (of life) holds out to burn, the vilest sinner may return", if he be not a reprobate.

The new year also means new opportunities and new obligations. No amount of regret can adequately atone for the neglect of opportunities. Our duty is to improve the

opportunities given us for doing good, and obligation rests upon us so to do. One common weakness is the habit of waiting for opportunities. Of Jesus in going from Jerusalem to Galilee, it is said, "He must needs go through Samaria." There was no need, but for his making an opportunity to meet the "woman at the well." As in this case, opportunities that are made often furnish an occasion for the most effective teaching.

The priest and the Levite missed or lost the opportunity of doing good by "passing by on the other side." But, the Samaritan, whether looking for an opportunity or not, embraced it when he saw it, and proved himself neighbor to his unfortunate countryman, and the lawyer was told to "go thou and do likewise."

Human life is one continual round of occurring and recurring events, duties, obligations and opportunities. So that instead of waiting for something new, or looking for something new, we should bravely take up the duties, obligations, etc., which we have permitted to pass by unheeded. "Whatsoever thy hand findeth to do, do with thy might." So that our tasks should be undertaken with earnest goodwill and a determination to do our best. This rule applied to our



tasks will make them seem lighter and our success will be assured thereby. "Not slothful in business, fervent in spirit, serving the Lord" is a fine motto, which means to put vim and earnestness into our work. Fervent in spirit, warm, or aflame with zeal and earnestness. Enthusiasm, a short name for all these, is the wind that drives away the fog of despondency, the gas that kicks the piston, drives the engine and sets the wheels of life going. It brightens the fire that burns up discontent, and warms our hearts on the hearth of love and friendship, and shapes our destiny on the anvil of consecration and devotion. Enthusiasm, whose father is work and whose mother is love, inspires our life with zeal and determination to surmount all obstacles, to climb the hill of doubt and to ascend the mountain of opposition to the plains of success and final victory.

Our campaign slogan for 1930 is "onward to the mark for the prize of the high calling of God in Christ Jesus."

So here's my heart, and here's my hand, for a long pull, a hard pull, and a pull-all-together for the year 1930. Amen.

## EXCESS OF APPAREL.

Among my books there is a volume entitled "Certain Sermons or Homilies Appointed to be Read in Churches in the Time of the Late Queen Elizabeth of Famous Memory; and now thought fit to be reprinted by authority from the King's Most Excellent Majesty, Anno MDCXXIII." That is what the title page tells us.

Various subjects which most church attendants would call old-fashioned or out-of-date are taken under consideration, and among them the one with the title which appears at the head of this article. Time was when our people paid some attention to that subject, but a very small part of the membership do so in these latter days; whether it is because they think dress bears no relation to religion, or whether they are too indifferent to read just what the New Testament says on the subject, is not for me to say. And yet I will say, must say, that to my mind we and all those who neglect this subject are making a great mistake.

I have often written that I cannot conceive of the Lord saying things, giving commands, which he did not expect his followers to obey. And we know he says that we

shall not take anxious thought for food and raiment, for our life is more than these perishable things. But when we look at the women as they come into the house of God, and see now much time and thought they must have given to the subject of dress for the day, we cannot but wonder how lately they have read all the commands of the New Testament, and whether they have spent anything like as much time in getting ready to come before God as they have to come before men. This is not saying that the men are any better prepared for the hour of worship; but at least their efforts at adornment are not so visible.

Let us read a few extracts from this homily of the long ago: "We are loth to wear such as our fathers have left us; we think not that sufficient or good enough for us. We must have one gown for the day, another for the night; one long, another short; one for winter, another for summer; one through furred, another but faced; one for the working-day, another for the holy-day; one of this color, another of that color; one of cloth, another of silk or damask. We must have change of apparel, one afore dinner, and another after; one of the Spanish fashion, another Tur-

key; and to be brief, never content with sufficient.

"Some hang their revenues about their necks, ruffling in their ruffs, and many a one jeopardeth his best joint, to maintain himself in sumptuous raiment \* \* \*. Let Christians therefore endeavor themselves to quench the care of pleasing the flesh, let us use the benefits of God in this world, in such wise, that we be not too much occupied in providing for the body. Let us content ourselves quietly with that which God sendeth, be it never so little \* \* \*. The wife of one Philo, an heathen philosopher, being demanded why she ware no gold, she answered, that she thought her husband's virtues sufficient ornaments. How much more ought Christian women, instructed by the word of God, to content themselves in their husbands! Yea, how much more ought every Christian to content himself in our Savior Christ, thinking himself sufficiently garnished with his heavenly virtues! But it will be here objected, and said of some nice and vain women, that all which we do in painting our faces, in dyeing our hair, in enbalming our bodies, in decking us with gay apparel, is to please our husbands, to delight his eyes, and to retain his love towards us. O, vain excuse, and most shame-



## BIBLE MONITOR

Poplar Bluff, Mo., January 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



ful answer, to the reproach of thy husband. What couldst thou more say to set out his foolishness, than to charge him to be pleased and delighted with the devil's tire! Who can paint her face, and curl her hair, and change it into an unnatural color, but therein doth work reproof to her Maker, who made her? As though she could make herself more comely than God hath appointed the measure of her beauty. What do these women, but go about to reform that which God hath made? not knowing that all things natural are the work of God, and things disguised and un-

natural be the works of the devil: as though a wise and Christian husband should delight to see his wife in such painted and flourished visages, which common harlots most do use, to train therewith their lovers to naughtiness; or, as though an honest woman could delight to be like an harlot for pleasing of her husband. \* \* \*

The more thou garnish thyself with these outward blazings, the less thou carest for the inward garnishing of thy mind.

“ \* \* \* Almighty God hath taught us to what end and purpose we should use our apparel. Let us therefore learn so to behave ourselves in the use thereof, as becometh Christians, always showing ourselves thankful to our heavenly Father for his great and merciful benefits, who giveth unto us our daily bread, that is to say, all things necessary for this our needy life: unto whom we shall render accounts for all his benefits, at the glorious appearing of our Savior Christ: to whom with the Father and the Holy Ghost be all honor, praise, and glory, for ever and ever. Amen.”

Why do professed Christians so deck the perishable part of themselves to the great neglect of the higher and eternal part? A wiser than

Soloman would have to give a reason for so doing, unless it be that the devil has more to do with their living than the Lord has.

—G. M.

## THE LETTER AND THE SPIRIT.

In II. Cor. 3:6, Paul, under the influence of the Holy Spirit, asserts "For the letter killeth, but the spirit giveth life."

It certainly is a pity that human beings have so much of a tendency to distort, wrest and twist the scriptures until they can hardly be recognized.

I have known people, in fact whole groups, who seemingly had no use for the letter, or word of God, and yet laid great claims to the spirit.

They spiritualized every thing, ordinances and commandments. If you ask if they wash feet, "oh, yes, in the spirit." Do your sisters veil their heads in prayer? "oh, yes, in the spirit." Some say they have the holy spirit baptism and do not need or want water baptism, and thus it goes. The plain teachings of God's word according to them are set aside by the Spirit that was to lead us into all truth, and remember God's word is truth.

These folks will one day see their folly. However, I wish

to refer you to another and possibly much smaller class who go to the opposite swing of the pendulum and manifest as little of the spirit but tenaciously cling to the letter. I think this is the class Paul referred to.

I tell you it is possible to carry out the commandments to the letter, that is go through the forms and never enjoy the spirit of them.

We may wash feet, partake of the Lord's supper or the communion and be no better for it, because we did not enter into the spirit of them. Let us remember Jesus said my words they are life, they are spirit.

We have a fine example regarding the sabbath, God commanded that the Sabbath be kept holy. The Pharisees however, made so many rules regarding the keeping of the sabbath that it became all letter and they lost the spirit of it.

To illustrate, when Jesus performed those wonderful miracles of healing on that day, when the blind saw, the deaf heard, and the lame leaped and when everybody should have praised God for such blessings in their midst, those who were made dead by the letter began looking in their dusty law books to see if this was according to the letter

and failed of the joy they should have had.

Thus it is today, people become lopsided, some all spirit and no letter, others all letter and no spirit. Let us beware that none of us get into either rut. It could be possible for us to measure up 100 per cent in non-conformity, the cut of coat, hat, and in fact every detail from head to foot, and still be dead on our feet. Let us remember the scripture quoted the letter killeth, but the spirit giveth life. Except the spirit of God dwells within that man he is spiritually dead, regardless of form or letter. We thank God that if His spirit dwelleth in such a man there will be a glorious life!

I refer you again to my subject, The Letter and the Spirit, not the letter or the spirit. The point I wish to make is that we do not separate them. If we do it is like separating faith and works.

Salvation does not come by faith or works but by faith and works. I refer to this because years ago, when the dress was spoken of they used to refer to spirit-filled men who followed the spirit and the letter. Later when non-conformity was no longer wanted the leaders referred to those who were inconsistent

and followed only the letter and not the spirit.

I can well remember of hearing men of the latter type referred to at public gatherings of the church. Of some fellow who wore a long beard broad brimmed hat and described a brother in detail and then mention some inconsistency that was intended to turn brethren and sisters against non-conformity. I know there are inconsistencies existing, and perhaps always will but I do know that some of the most spiritual and Godly men were plain in their appearance. Why not refer to them as ensamples?

My whole aim of this article is to put us on our guard that we carefully avoid as leaders men who continually harp on the letter and do not manifest the spirit as well as those who continually contend for the spirit and have nothing for the word.

I insist they must go hand in hand. The one will not lead contrary to the other if we have each in proper proportion.

I really feel that sometimes we become contentious about trifling things that may only refer to the letter, and sometimes that not of God, and souls go to ruin because we



do not accompany the letter with the spirit.

May God bless these thoughts to our every good.

—Theodore Myers.

### UNEXPECTED OPPORTUNITIES FOR DOING GOOD.

Ruben Shroyer.

“And as Jesus passed by He saw a man which was blind from his birth.” (John 9:1.)

Jesus had been the center of a great controversy with the Jews. He had proclaimed a **Spiritual** kingdom when they had expected a **temporal or physical kingdom**; and they had turned so violently **against** Him that He was obliged to hide himself until He could pass out of the temple. As He passed down the street with His disciples they came to a blind man and the question arose, based on common belief that affliction was the result of transgression, as to whether the sin was that of the man or his parents. Here also he witnessed the tendency to pay too much attention to needless discussion. The imperative need was that the man should see. The failing of man has always been to speculate on a **difficulty** rather than to relieve it. We talk about virtue and vice as

though they were mere abstractions and could be disposed of by well worked out theories. But it is the man or woman who **relieves the distress**, who is the world's benefactor. Jesus strengthened the proof of His sonship that day when He saw that the others did not see, and instead of theorizing on the man's condition, He ministered to his need. Jesus took advantage of the **opportunity**, the chance meeting afforded. He had no set rules for doing good. The man was a stranger and He could have easily passed by. But He would do His Father's will in the most unseen place and way. God has great work to do in the most obscure places, and He wants men and women who will take advantage of the **chance or opportunity** for doing good. Jesus was ready to do His part when the opportunity came. Jesus emphasized the fact that no condition in life was outside the range of His power to help.

The most insignificant soul was just as precious in His sight as the most conspicuous. His power was at the disposal of the beggar as truly as of the King on his throne. He looked beyond the outward appearance and gave of His mercy and love to bring back the sight of the beggar be-

cause the whole world was on His heart. He was not here to attract attention to His work, but to do good as the opportunity came to Him. So ought we when ever the opportunity comes. How often we are inclined to think we are doing nothing unless the work is displayed. In this we surely miss the Master's spirit. Jesus found an object for the exercise of His love close at hand. He had no need to go away from home to find blind eyes to open. They were close at hand. So it is with us. We can find those who are blind. Sin has blinded the eyes of many. We can find hungry hearts right at home. There are those who are discouraged. Yes, those who are back-sliders who need a new vision of Christ.

Perhaps it is a service for which you never cared and thought amounted to nothing. But certain it is the work Christ would do if He were here. Then to **refuse** or neglect to do it, is surely to be different from the Master. It must be done as you pass by in the march of life. Time flies, so does **opportunity**. They never pass over the same road twice. It is now or never.

Oh, the good we all may do as the days are going by!

—Greentown, O.

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## TO THE DUNKARD BRETHREN AND SISTERS

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By J. F. Britton.

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“Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.” The writer would love to visit every congregation that has taken a stand for the whole Truth as it is in the Gospel of Our Blessed Lord. In Acts 15:36-37, we read how that the Apostle Paul said unto Barnabas, “Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.” Paul here expresses the very emotion of his heart, and his personal concern for the spiritual welfare of the various congregations where he had preached the Gospel of Christ.

No wonder we have that pathetic and stirring record in the 20th chapter of Acts. How that Paul sent to Ephesus, and called the elders of the Church together and rehearsed his passed services, which had been attended with much opposition and many sacrifices. But true and loyal to the

Cause that he had espoused, he had "kept back nothing that was profitable" for their spiritual welfare. "And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God."

And now Paul acquits himself of all responsibilities, and appeals to those elders to be true and faithful to the sacred trust committed to them. "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spoke, that they should see his face no more."

Oh, that we had more loving Fathers, and fewer of the "Big I's" and "Revs.". In order to get a full appreciation of the sacred contents of this record the reader should read the whole chapter. By reason of the false teachers and leaders of those times, there were tribulations, trials and sorrows.

And so it is today. The true followers of Christ have their tribulations, trials and sorrows. But like Paul we should not let those privations and persecutions move us. Of course, "They think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1 Pet. 4:4. And by reason of evildoers, men in ages passed, who stood firm, and without writhing for right, suffered persecution. Jesus and the Apostles and the early Christians all suffered persecution. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. But listen to Paul again, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. "For our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal wreath of glory." (2 Cor. 4:17.)

"Must Jesus bear the Cross alone

"And all the world go free?

"No, there's a Cross for every one,

"And there's a Cross for me."

"The consecrated Cross I'll bear

"Till death shall set me free,



“And then go home my crown  
to wear,  
“For there’s a Crown for me.”

Thank God and praise His Holy Name, that there is rest, peace and joy over Jordon’s waters, where the wicked cease from troubling and the weary are at rest. And now, as we take a retrospective view of 1929, it is not hard to see our many failures, and the unimproved opportunities as they came within our possibilities. And as we view those failures and lost opportunities, they should serve as incentives, and inspire us, by God’s grace to do better in the future.

As 1930 has now been ushered in with its possibilities and opportunities in the various fields of our service our aim and motto should be: “To aspire and work for a greater degree of holiness in ourselves and others”, and to put forth an energetic effort in more extensive evangelistic labor. For if there ever was a time that the world needed the true Gospel preached, it is today. The writer will respond to as many calls for evangelistic meetings, as he can, during the year. Therefore, in our New Year’s resolutions, let us resolve to give our nickles, dimes, quarters and dollars to be used for a more extensive evangelistic work instead of

spending them to gratify the lusts of the eyes, and lust of the flesh.

May God open our eyes, that we may see the great and sacred task confronting us, and our responsibilities. For the harvest is great, but the laborers are few. So let us go forth, with renewed strength and energy to make 1930 a success for the saving of souls. Amen.

—Vienna, Virginia.

## ACQUAINTED WITH MY FATHER?

E. J. Smith.

Rather a peculiar question isn’t it? But there is a reason for it and the reason is the sad fact that many, even some claiming to be God’s ministers, who publicly state that God has no form or that they know not his form. To me this sounds much like the Athenians who worship the “Unknown God”, or possibly like Jesus told the Samaritan woman, “Ye worshiped ye know not what, we know what we worship.” How applicable the entreaty of Eliphaz to Job, “Acquaint now thyself with God.”

My first introduction to God is Gen. 1:26,27. And God said, Let us make man in our image, after our likeness. So

God created man in his own image, in the image of God created he him: male and female created he them. Chap. 2:7. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul.

This same God who created us in his own likeness and image tells us by Paul, 2 Cor. 6:18. "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Do I yet know my Father? Did you ever know a father to beget except in his own likeness? But some one says, when God made us after his own likeness and image it has reference only to our spiritual being, for God is a spirit. How unreasonable! Mans' spirit made in the image and likeness of God's spirit? This poor, weak, unworthy spirit of mine like God's? No! God is my Father, and I am his son, for he has said so, but "O wretched man that I am." Earthly fathers may produce their equal both physical and spiritual, but God surely did not intend to create man in his spiritual image but rather that of his visible likeness when our eyes are enabled to behold him, for Is. 55:8, 9, says, For my thoughts are not your thoughts, neither are

my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. Question: Dare I spiritualize a plain statement of fact as Gen. 1:26, 27, and then turn over to the new covenant and demand the literal observance of the sayings of Jesus?

Thus I conclude the form and image in which God made us refers to the physical form which is a universal form among all nations, and not the spiritual likeness of God, for mans' spiritual likeness to God is too far distant in his makeup to be compared to Gen. 1:26.

For proof that God and the angels have bodily form like that of his sons and daughters of God, note; look to Gen. 18: 19: Where three angels appeared to Abraham and Lot. And Luke 1:28, 29, The angel spoke to Mary and she saw him. Matt. 4: 11: Angels appeared to the woman at the sepulchre. Acts 5:19, 20, to Peter and John. Acts 27:22, an angel stood by Paul's side. And others. After the resurrection of Jesus, Matt. 27:52, 53, and the graves were opened: and many of the bodies of the saints which slept arose, and came out of the graves after his resurrection, and



went into the holy city and appeared unto many. WE no doubt can all call to memory that Jesus appeared several times to the disciples in his new body, even when the doors were closed he appeared and spoke of the print of the nails in his hands and of the spear in his side. Luke 24:30, 31, He blessed bread and gave them and their eyes were opened and they knew him; and he vanished out of their sight, and verses 42, 43, he ate fish and honeycomb before them. And last but not least, Acts 1:9-11, and when he had spoken these things while they beheld, he was taken up, and a cloud received them out of their sight, and while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven.

Thus Jesus the Son of God appeared in his glorified body like unto his physical body, and thus ascended to the Father and the angels said he will come again in like manner. So I have all Scriptural reason to believe that God the Father appears in heaven as

his Son has shown us. Thus I know my Father and look to him with an eye of faith and see him as he is. My Father, and I his son, begot in his likeness and image in my physical being and striving day by day to train my life by his word that I might become more and more like him spiritually. So when Jesus shall come again He shall change this vile body, that it may be fashioned like unto his glorious body.

Thank God for his Fatherhood and Jesus your elder brother. Heirs of God and joint heirs with Jesus, our Lord. Let's all thank God and take courage.

—Clovis N. Mex.

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## BE KIND.

Eph. 4:32.

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By Nancy D. Underhill.

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In the Home—

“Children are so trying.”

Father has so much on his mind, all his business cares and worries, he can't be expected to endure the children's noise. The children must keep still when father is at home. They are almost afraid to breathe lest that great, august person be offended. As soon as they can, they get out in the free open air, where they can breathe freely, and

exercise their lungs. They seek the society of other young people where they may express their thoughts without fear of rebuke. They grow up like weeds, without a father's loving companionship and wise counsel. When they go astray, then father wishes he had been more kind to his children while they were little, and have lent them his companionship while they were subject to his influence. "Fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Will it pay by and by, to have left all the responsibility to mother, or to have neglected the opportunity of guiding those young minds in the right way?

The young mother grows so tired of staying at home, doing the humble tasks that are necessary to keep her dear ones comfortable, rearing children—being everything to her precious little world of adoring human souls. So she grows impatient, cross, slaps, scolds and hurts her trusting, innocent little helpless ones, who look to her as a queen, who know of no one else in whom to trust, no one in whom to confide. Thus she drives their confidence away, and loses her God-given ability to lead them to heaven—to the loving Sa-

vior and eternal life. How important it is, to retain the confidence and love of our little ones, that we may train them up for God, who has entrusted them to our care. We can do so only by the utmost patience and loving kindness. For wisdom to guide precious human souls, we must look to our Heavenly Father—daily. None of us know enough to guide a soul to heaven, alone. We **must** have our Father's help. Likewise must our little ones have their earthly parents' help and guidance. They cannot find the right way alone. So, as we realize the need of God's loving patience, kindness, forgiveness and never-ending guidance in our lives, so must we grant the same to our precious children who naturally look to us for all that is good. "Be ye kind."

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### THE TARES AMONG THE WHEAT.

Matt. 13:24-30.

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Reuben Shroyer.

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The lesson shows or pictures before our minds two sowers, two growing crops and two yielded harvests.

Two sowers, "The Kingdom of heaven is like unto a man which sowed good seed in his field. But while men slept an

enemy came and sowed tares." Christ's explanation of this is He that soweth the good seed is the Son of Man. The field is the world. Reader, note the statement the field is the world, not the church as some teach. The good seed are the children of the Kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil. First sower, the Son of Man. He is the owner of the field. "Didst not thou sow good seed in thy field? He sowed the field with good seed, the wheat. He made man pure and upright. He created him in His own likeness.

He planted in him holy principles, good desires a **divine** nature. Satan, the second sower. He sowed tares. Christ says, the enemy that sowed them is the devil. There is an enemy then, and we know who he is, the devil. He sowed the tares, the evil seed. By this we understand the introduction of evil into the hearts of men. God is not the author of evil. "An enemy" says Christ, "hath done this." The wheat only have I sown. While men slept the enemy sowed tares. It is only as men sleep now that the agent of evil can succeed. In proportion to the deadness of human faculties, the drowsiness of the human soul, the

non-alertness of human society can evil get the chance to spread. On earth we have both the tares and the wheat; every where in the world may be seen the vicious and the good, the vile and the holy, the enemies and loyal servants of God. The mixture everywhere prevails. God allows it, for why, is not for us to determine, but He will overrule it to His glory.

Two yielded harvests. The proprietor said "let the two harvests grow together" for a time. He would not trust his servants to make a separation. "Nay, lest while ye gather up the tares ye root up also the wheat with them." For men to discriminate between good and bad is not always an easy matter. Don't forget, dear reader, the field is the world. We have no authority to destroy the bad. God must have His own purposes in allowing the wicked to live. He thus exhibits His long suffering, gives men time for repentance. But there is a maturity, a harvest time for good and for evil. The reapers are the angels, beings free from liability to make a mistake. There will be absolutely no mistake made, no erring of discrimination. (See Math. 15:31; 2 Thess. 1:7; Rev. 14:15). The treatment of the evil, bind them in bun-



dles to burn them, in bundles implies that the wicked belong together. Even now it is said birds of the feather flock together. The wicked will be grouped together. They have grouped themselves in bundles, each will go to his own place. The treatment of the righteous: "But gather the wheat into my barn." "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." (Math. 25:43.) We shall be without spot or wrinkle. His servants shall serve Him. They shall shine forever and ever. Oh, what a glorious prospect that!

—Greentown, Ohio.

## THE FAMILY ALTAR.

By C. R. Gehr.

In the early start of a union of husband and wife, it is called home, or a family, and a true Christian home is the foundation of a true Christian church. And the church is the chief cornerstone of a true Christian nation. Thus a free and independent nation must begin at home.

Let us go to the very beginning of man. We believe that our first parents, Adam and Eve, worshipped God. They were the first family and

the garden was their home. Then if we follow closely down through the Bible age, we will find that God was worshipped by man, woman and children. When Christ our Blessed Lord came to this world he was worshiped when just a babe. And though the life of Christ he teaches us how to worship. Then after he ascended up into heaven, he said he "would not leave us comfortless but would send us a comforter, which is the Holy Spirit."

The early Christian church of our land of which we call "Our Fore-fathers" instituted in their homes a devotion called "Family Worship" which was practiced at least once a day, morning or evening, and sometimes both. The word "family" means father, mother children, servants and strangers if any. Father takes the good old book and reads a portion of scripture; the family all kneel, someone leads out in prayer to God on whatever burden is on his heart, and when one is through another prays. Then after all pray that desire the Lord's prayer is repeated by all.

Now, of what does family worship consist? It takes a man, a whole man, filled with the joy and glory of God to come before God with his family in prayer, and a

• mother the same. In our worship wife and I come to an attitude of prayer morning and evening. Our baby girl sleeps mostly, but when she is awake she is mostly quiet.

When young people are choosing their life companion, should they look into such matters? The one may belong to a church and be happy in serving God, while the other may not have a desire for Christian ways. Marriages of this kind are often a sale of the soul for the sake of the body. It is no wonder parents tremble when their children take such a step; it is no wonder that some preachers refuse to officiate in such cases; it is no wonder that some churches absolutely forbid such marriages. Sometimes husband and wife are members of different churches. Each may have as high ideas as the other. But there is another consideration, a blurred picture of a religious home is never satisfactory. Later one may try to win the other over. But perhaps a better method of making the desirable adjustment may be found. Both will agree to read the New Testament and follow its leading, it may be to his church, it may be to her church, or it may be to some other belief. When the question of religion arises both keep quiet on that

subject, thus eliminating the finer spiritual delights for coarser satisfaction.

The family group consists of father, mother, children, perhaps servants or guests, perhaps grandfather, or grand mother. We are all brothers and sisters and God is the Father. If one suffer all suffer together. The family group is the sanctuary for the best and most holy experience of life, when the whole family can come together and hear someone read from the blessed Word of God. And then all reverently and quietly kneel in prayer to God, our great Creator.

Then mother takes the little folks who are ready for bed, and hear them offer up their little prayers to God, and tell them the go-to-sleep stories. A story fresh from the Bible, perhaps a nature story, or a bit of personal experience of her childhood.

A family makes its own environment; then the environment reacts on the family and molds it. While the family in its ideal is a divine institution, it is not a ready made article, it grows. The family reaches its perfection by thoughtful, prayerful, sympathetic, united effort on the part of each member. They must not only work together, they must pray together. How

sacred is the hour when, as the sun is just rising, on a new day, they form a circle around the fire-place and offer up praises and thankfulness to Almighty God. Take away this family altar, this Bible, this daily devotion, and does not the day become dark?

During the past ten years the world has come through an unprecedented series of bitter experiences. War always bringing in its wake a period of general disregard for law, in which the breakdown of sacred traditions, the wanton destruction of property. We have become so accustomed to world calamities we are no longer shocked by them.

When we turn to the prophecies of the Bible we are reminded that there shall be wars and rumors of wars; there shall be famines, pestilences, and earthquakes in divers places.

First, the most terrible war the world has ever seen, in which civilization seemed but hanging in the balance, began in 1914 and continued four years.

Second, the famine in China in 1920, and Russia, 1921, in which so many millions were swept from the face of the earth. It has been said, "This is the most appalling famine that has ever happened in the recorded history of man."

Third, the pestilence in the form of the "flu" swept over the earth in 1913 and 1919, taking a heavier toll than is usually credited to the war, a toll of more than twelve million. In America one-half of one per cent of the population died from the awful plague.

Fourth, the earthquakes of recent date are distressing. In China, 1920; in Japan, 1923; and several on the west coast of America.

These combined experiences have undone the whole world. One might think that in the face of death and the widespread calamities men would turn to God.

Would it be possible that to a majority of ten families out of a hundred, gather around their family altar, and pray to God with one accord, would it be possible that such a few could change the world? If an army of a thousand conquer an army of ten thousand, I would say a few Christian families could turn the world around. With God all things are possible, but with man nothing is possible.

—Dallas Center, Ia.

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### **"THE KINGDOM."**

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B. F. Masterson.

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"In those days came John the Baptist, preaching in the



wilderness of Judia, and saying: Repent ye—for the Kingdom of Heaven is at hand.” (Mat. 3:12.) This was the fulfillment of the prophecy of Isaiah, where he says: “The voice of Him that crieth in the wilderness; prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, nad every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.”

This figure was taken from the practice of the eastern monarchs, when entering on an expedition or a journey, especially when passing through desert or new country, would send forerunners before them to prepare all things for passage, and pioneers to open passes, level the ways and remove all impediments.

So John was commissioned of God as a forerunner and pioneer of the Messiah to the Jewish church to announce his advent and to prepare the hearts for the reception of her King, for she was at this time barren of Christian morals, destitute of religious cultivation like a desert, unfruit-

ful in true piety and good works, unfit without reformation for the reception of her King.

He delivered the message in no uncertain sound. He said to the Pharisees and Sadducees: “Oh, generation of vipers, who hath warned you to flee from the wrath to come, you self-righteous, higher-ups, come down to the level of your insignificance; be what you are instead of what you pretend to be; and you low-lived characters who have spent your all in debauchery and riotous living, come upon a level of decency; and you dishonest crooks, straighten your dishonest dealings, that your hearts may be a fit dwelling for your King—for this is not a material Kingdom, but a spiritual one that is at hand. “My Kingdom is not of this world.” Repent ye, therefore, for “He will order it and establish it with judgment and with justice from henceforth even forever.”

When the Roman Government had reached the climax of imperial splendor and military glory, and at peace with the whole world, this stone (which Daniel refers to) cut out of the mountain made without hands, which shall never be destroyed; which shall not be left to other people and shall break to pieces

all other kingdoms, had its beginning under the Roman Government, in a province ruled by the same. It had seemingly a small beginning; like a grain of mustard seed is less than all the seeds, but when it is sown it groweth up and becometh greater than all herbs. Christ's governing influence over his people constitutes this Kingdom, and its development has been marvelous and is still in process of growth, and will continue to develop until all things are put under His feet, all enemies subdued. What will take place in the intervening time is fraught with speculation, but all prophecies concerning the Kingdom will be fulfilled.

He who thinks that this Kingdom is an organization, his spiritual vision is focusing too near self. Organism is more than organization. "Jesus is the head over all things to the church, which is His body." (Eph. 1:22, 23.)

He whom Jesus governs is a member of the body, of which Jesus is head, irrespective of race, cast or organization. "The good seed are the children of the Kingdom." He who expects to become a citizen of this Kingdom, must be in earnest. It requires a powerful effort to enter it, because all the lower regents

will oppose every step taken towards it. Jesus says: "The law and the prophets were until John; since that time the Kingdom of God is preached, and every man presseth into it." (Lk. 16:16.) The German translation says: "And every man presseth with force into it." Again Jesus says: "From the days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the violent take it by force." (Mat. 11:12.) The revised version has it: "And men of violence take it by force." This language implies that it is no child's play to gain possession of the Kingdom of Heaven. It naturally requires a conflict because of the strong opposition.

Jesus says: "Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." The word "strait" implies difficult to get through. But the modern preacher has no use for the above scriptures. They offer the entrance into the Kingdom on easy terms. It seems all they require is to join a religious organization, and if the applicant has plenty of material means, it is all the better, for it takes much of it to run the extensive machinery. The new birth is not stressed, which is the



prerequisite to an entrance into the Kingdom. Jesus says: "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." (John 3:3.) It brings about a radical change in one's character. That which was too high or too low is brought to a proper level of sober thinking. And crooked dealings with his fellow men will be corrected, made straight; a fit place for Christ to dwell. Christ will not dwell in a heart full of sin. "A kingdom divided against itself cannot stand."

But why is it called a Kingdom? Because of its laws. It has positive commands, as well as moral precepts. Jesus calls it "The gospel of the Kingdom." Paul calls it the law of faith. (Rom. 3:27.) Again he says: "The word of faith, which we preach." (Rom. 10:8.)

Because of its subjects, who are obedient to the faith (Acts 6:7), who of their own free will promise allegiance to the King and Sovereign of Heaven and earth. (Matt. 28:18.)

Christ never saved a soul he did not govern. Nor is He precious to anyone who does not feel a spirit of subjection to his divine law.

But why called the Kingdom of Heaven? Because God has designed that the King-

dom of grace on earth should resemble the Kingdom of glory above, hence our Lord teaches us to pray: "Thy will be done in earth as in Heaven." It does not consist of the gratification of sensual passions or worldly ambitions. "For the Kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Rom. 14:17.) Now what can there be more in glory than this? Righteousness without sin; peace without strife or contention; joy in the Holy Ghost, without mixture of misery, remorse or regret. All this is possible to enjoy here in God's Kingdom by the grace of our Lord.

How then does Heaven itself differ from this state? It makes righteousness, peace and joy eternal. This is the Heaven of Heavens. This Kingdom is at hand for you, dear sinner. Jesus is proclaimed to you as infinitely able and willing to save you "by grace through faith."

"Of its increase there shall be no end." "It did not rise to fall." "Upon this rock I will build my church, and the gates of hades shall not prevail against it." (Matt. 16:18), or the power of death shall not overthrow it. "Destroy this temple, and in three days I will rear it up again",

said Jesus, having reference to his body. The enemy will fall to rise in shame and everlasting contempt, and the saints to everlasting life.

Publishing houses are erected, schools are established to equip missionaries to take the Bible to heathen lands, teaching all nations and many are brought under the holy influence of the Kingdom. "The Kingdom of Heaven shall never be destroyed, but it shall brake and consume all these kingdoms."

The world has now lasted nearly six thousand years (I have read somewhere, years ago). That ancient tradition predicted its termination at the close of this period. Its duration is divided in three grand periods, each comprising two thousand years, which should be closed by a period without terminating limit. These are supposed to have their type in the six days work of the creation, and the seventh day is called the day of rest.

The first two thousand years without any written revelation from God, called the patriarchal dispensation.

The second two thousand years under the law, a written revelation, the mosaic dispensation.

The third 1930 since Jesus was born, called the mediator-

ial Kingdom, or Kingdom of Grace or church militant. Seventy years and this period will close, each day typifying a thousand years. One day is with the Lord as a thousand years." (2 P. 3:8.) At the termination of each day's work it was said: "The evening and the morning was the first day, so, on to the sixth; but the Sabbath was left without any termination; therefore, a proper type of the eternal Sabbath—the rest which remains for the children of God.

Are we indeed so near the time that Peter speaks of in his second epistle, third chapter (read it), and concludes by saying: "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and forever. Amen."

Are we indeed so near the time of the consummation of all earthly things?

Is the fifth Empire, the stone cut out of the mountain of God's eternal purpose about to consume all the kingdoms?

Are all the visions and prophecies about to be sealed up and the whole earth to be

illuminated with the beams of righteousness?

Are the impenitent to be swept off of the face of the earth with the broom of destruction, while the righteous shall lift up their heads with unspeakable joy and see their redemption drawing nigh, and the new Jerusalem coming down out of heaven?

1250 East Third St.  
Long Beach, Cal.

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o NEWS ITEMS o  
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Sinking Springs, Pa.,  
Dec. 9, 1929.

The Dunkard Brethren of Sinking Spring held their fall Love Feast November 28th, Thanksgiving day. The ministers that took part in the preaching during the day were Eld. Jacob Miller and Bro. Harry Smith of Mechanicsburg, Bro. John L. Royer of Reistville, Bro. Henry Kegerreis of Johnstown and Eld. Thomas Ecker of Maryland who also preached a powerful examination sermon. There were two more added to the church who were members of the Church of the Brethren. At the feast there were 37 surrounding the tables and we

had a wonderfully spiritual meeting. May we all work together that many more dear souls we love might join us and enjoy these spiritual feasts. May God bless every effort that is put forth for the promotion of his kingdom.

Elmer Wickel, Clerk.

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Notice of the Plevna, Ind., Dunkard Brethren Council and Election held on Wednesday, December 4, 1929.

At our regular quarterly council we held our election for Sunday-school and church officials, which resulted as follows:

For elder—Bro. L. I. Moss, of Wauseon, Ohio, was reelected, receiving every vote present.

For Treasurer—Bro. Vern Kendall, reelected.

For Clerk—Bro. J. A. Leckron.

For Sunday-school Superintendent—Bro. Earl Kendall and Bro. Virgil Mast, assistant.

For Sunday-school Secretary—Bro. Raymond Lorenz.

For Chorister—Sister Ada Kendall with Sister Anna Bell Kendall as assistant.

For Monitor agent and Correspondent—Bro. J. A. Leckron, reelected.

Bro. Moss remained with us in the evening of same day and gave us a splendid ser-



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# BIBLE MONITOR

VOL. VIII.

January 15, 1930.

No. 2.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## THE CALL TO SERVICE

“The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard”, said Jesus.

This householder is said to have gone out also at the third, sixth, ninth and eleventh hour for the same purpose, with the assurance given, “whatsoever is right I will give you”. A fair proposition to anyone who really wants to work.

When one's service is for sale there are three underlying principles or considerations which should be taken into account with reference to the individual or corporation who may wish to employ, or purchase this service. The first, is he honest? Does he know a day's work when it is done? And does he have the wherewith to pay? If these can be answered in the affirmative, little concern need be had as to the exact amount of wages.

For if the employer is honest, knows a day's work, and has the means, the pay will be right.

While these different hours may and probably do, represent the different periods of human life, as childhood, youth, manhood, middle age and old age, yet by accommodation, we shall use it also to represent the different months or periods of the year 1930.

With this thought in mind, let's hark to the call the Householder is making to us in all the periods of life to go into the vineyard now in January, the early morning of the year 1930.

Jesus made no provision for infantile membership in the vineyard, the church, for they cannot work or “labor”, but he does say “suffer the little children and forbid them not to come unto me”. And while little children may not be able to assimilate the “weightier matters” of the law, the “strong meat that belongeth to them that are of full age”,



yet they can partake of the "rudiments", the "sincere milk of the word" and grow thereby "in grace and in the knowledge of our Lord and Savior, Jesus Christ." For the law of the kingdom is growth, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature, of the fullness of Christ."

Because many do not heed the call to service in childhood, the Householder goes out at the third hour and offers employment; so many will not heed the call in January and the call will be made in February, March and so on to the eleventh hour, November, 1930.

The eleventh hour period of life closes the day of grace. All who fail to go into the vineyard by this time will be lost. The door of mercy will be forever closed to them. So all who fail to heed the call to service by the eleventh hour of 1930, will lose a whole year's service and the remuneration therefor.

It will be noticed, the Householder goes out to hire "laborers". The indolent and sluggard have no place in the church. Such will be a handicap to those who do work, and a disappointment to the Householder, and will lose

much reward which he forfeits by laziness.

Then too, we must not look for the "snaps". "The burden and heat of the day" must be borne by someone. Someone must be the "hod carrier" and let "the man on the top do the work". "If we cannot sing like angels, if we cannot preach like Paul, we can tell the love of Jesus; we can say, he died for all." "Yes all kind of work I will find in this field." And "whatsoever thy hand findeth to do, do with thy might."

As to the kinds of work in the vineyard, there is ample variety to employ all our talents. From the janitor to the last amen, there is plenty to do. If we can do no more we can be in our pew. "Not forsaking the assembling of ourselves together as the manner of some is." All can invite others.

Someone must lead the singing. Here is a large and pleasant field of service. No service can be at its best without good singing. No worship can be so full of inspiration without the "melody in the heart" that comes from spiritual songs.

Sunday school classes must be taught; and the most efficient teachers are those who "add to faith, knowledge" gained by "studying to show



thyself a workman that needeth not to be ashamed", and "give diligence to make their calling and election sure."

The prayer meeting needs a leader, the Aid Society needs a president, the sick need visitors, the poor need food and clothing, the sorrowing need comforters, the troubled need sympathizers, the despondent, and discouraged need encouragement. How much of these needs will you supply in January, February, March and so on through 1930?

The finance of the vineyard must be supplied. Yes, it takes money to run any institution that is worth running. It takes grit, grace, and greenbacks to set the wheels of prosperity agoing and keep them moving. Fuel and light bills must be paid. Janitor fees must be met. S. S. supplies are needed, song books must be secured, repair bills come ever and anon. Then "they that preach the Gospel should live of the Gospel", and "no marvel if" when the minister "sows spiritual things, he should reap" (of your) "carnal things". There is danger? Yes, danger that our religion is costing too little in dollars and cents.

Just now our various church activities are hampered for lack of means to carry on. Our Boards are not inclined to

make an investment in debts which would result in that frightful bugbear, "deficit". Let's make it possible to pay as we go. And right now in the early hours of 1930 is a good time to get busy and see that the work is not hindered by any need we can supply.

"Go into the vineyard", or if already in, and work "and whatsoever is right, that shall ye receive." Our Householder is honest, He knows when we have served well. He has the wherewith to pay, and the reward is sure, even to the "widows's mite" or the "cup of cold water". What shall the record for 1930 be?

### A SOLEMN WARNING

From time to time in the columns of the Monitor it has been suggested that the Dunkard Brethren create their own Sunday school literature. It has been argued, and with justice, that the church would then have control over the religious influences that shape the impressionable mind of the child and that much that is objectionable could be eradicated.

A number of reasons may be set forth, explaining why nothing definite has, as yet, been arrived at, the real reason being that the members of the organization have not as

yet realized the necessity for a set of Sunday school literature as distinctive as the Dunkard Brethren themselves. In a large number of our congregations, literature is being used which, though it may have been very good twenty years ago is hurtful instead of helpful to our organization now. For example, in setting forth the lesson of a few Sundays ago, Christ's illustration of putting new wine into new bottles, the commentator took occasion to unburden himself in substance as follows: That the Master meant to teach the lesson of adaptability of religious principles and observances to the ever changing needs of an unstable social structure. That because of this instability religion must constantly be re-interpreted and re-vamped, then and then only can the new wine (present day social economy) be safely contained in a new bottle (religion molded upon the desires of the people of the modern day). Many congregations are bringing the literature quoted into their Sunday schools. Needless to say, Dunkard Brethren principles cannot be furthered by any such nonsense. It has been stated that the Dunkard Brethren church does not have members of sufficient ability to formulate such a group of lessons. Stan-

dards and interpretations of ability differ. One requires that intellectual excellence shall prevail. Another, in an effort to interest the young people in the work of the church and inject new blood therein require that youth shall be the deciding factor in determining the choice of a Sunday school editor. Still another tends toward the Spiritual. Such lesson comments as have been quoted above show neither intelligence nor spirituality, only youth and inexperience. A combination of all three attributes would be the ideal but our present economy is producing very few such paragons. A spiritual brother, intellectually inclined (of which there are many) who understand the problems of youth would be much less likely to perpetrate glaring blunders.

The Dunkard Brethren must, then, provide her own literature for the guidance of her own Sunday school. As her doctrine is distinct and separate so must be the vehicle by which she sets forth her student material and teacher helps. Under the continuance of any other practice she will not long endure and she shall revert once more to the undesirable standard against which she stood in open rebellion.

A movement has been

## BIBLE MONITOR

Poplar Bluff, Mo., January 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



placed on foot looking toward the completion of Dunkard Brethren Sunday school helps. A committee has been appointed or rather a group of members has been asked to submit plans for such an effort. Every help that can be placed at the disposal of these members should be so placed. Any suggestions should be freely made but most of all those who have the interest of the Kingdom at heart should remember this group of men and women at the throne of Grace. They must be hampered seriously if they do not have the well wishes of the constituency and will fail ut-

terly if they are without Divine guidance. The issue is clearly drawn, the task is before us. The necessity increases greatly as time passes. God grant success to the efforts which shall be made.

O. L. S.

## WILL A CHRISTIAN ALLOW A RADIO IN HIS HOME?

E. J. Keeny

It seems to me we have been trifling and slumbering and just going with the tide along many lines long enough now, and it is high time that we awake out of our slumber or sleep or else we will go with the tide of the world into eternal destruction, there to be awakened as was the rich man when it is forever and eternally too late. (Luke 16.23.) Let us look at this question four-square, and not say, oh, well, I do not know; or, I can not see any harm in it; or as I have heard some so-called good old people say when they want to excuse themselves: Oh, yes, I hear some good sermons, and some good singing. (1 Sam. 15, Luke 14-16-27.) Yes, the adversary of our souls is very cunning; he knows just how to mix up a little good with a whole lot



of evil so as to deceive the greater number of people. It is true there are some people who are willing to accept evil without any good mixed with it. But there are multiplied thousands of people who would not accept anything that is entirely evil without any one or more good things mixed with it, but are willing to accept almost all the evil that the world has with a little bit of good mixed with it. Remember, it does not matter how much good you may claim to get from the radio, if enough evil gets into your home through it, to lead any of the least of the family astray it is an influence for evil regardless of how much good is mixed with it. (1 Cor. 8:13; Matt. 18:6; Luke 17:1-2.) A few years ago we attended services on Christmas morning and during the services some of the young sisters whose parents were officials of the church were talking about Santa Claus giving out his Christmas packages which they heard over the radio that morning before services. If I would take fifty gallons of pure, clean water and mix one gallon of poison into it, what would I have? Fifty gallons of pure, clean water and one gallon of poison? Nay, verily, not, but fifty-one gallons of poison, and you could not

drink even a spoonful of the liquid without being poisoned. (Jas. 3:11-12; Matt. 6:24.) That is just what the radio is doing in many so-called Christian homes today. Well, some one may say, "You are making things too strong". Come, let us reason together. Let us take the good old Book of books and see what is required of a Christian. The Christian is to let his light so shine before men that they may see his good works and glorify his father which is in heaven. (Matt. 5:16.) And let us also consider 2 Cor. 6 and Eph. 6:1-4. About the first thing we will hear when we come to the radio question is, what is wrong about a radio? I can hear many good things and do not need to listen to all the evil that is broadcasted over it, and what is the difference between a radio and a Victrola? On the one hand there is a vast difference, and that is, the Victrola can be kept under control as far as sacred music is concerned, if you determine it to be so; for your children cannot get any foolish music from it if you do not allow any foolish records to come into your house, but if you are not present your children can turn on the radio and hear a whole lot of foolishness which will mar their tender young lives and you are

responsible for it. I have been in a good many homes where they had Victrolas and I have the first one to find yet where every single song on the records is sacred, and I am surprised the records I heard played on Victrolas in the homes of elders, and ministers, and deacons, on the Lord's day, before and after services, just as foolish as could be gotten, and then they wonder why their children are so unconcerned about their soul salvation and are going so greedily after the things of the world, and why the church has went the way it did? Is there any wonder the world has gotten into the church when the leaders of the church have bidden these worldly things God speed into their homes? Do you think God is well pleased with service of this kind? Nay, verily not, but it is mockery in his sight, and let us remember God is not mocked. (Gal. 6:7.) Next what is wrong about having a radio in my home? When we consider natural things for the home we try to see that they are such things as will be of some benefit to those who are in the home, and that they will not be harmful to anyone in the home. If we are Christians we will consider the Spiritual side in the manner and with much prayer

and deep meditation. Let us consider this question in that manner. When we want to consider whether a certain thing is right or wrong, let us just look and see which way it leads, up or down. Now then, if the radio in my home would lead me and my family the upward way, and help us to learn more about Jesus and his goodness and help my children to grow up in the nurture and admonition of the Lord it would be right to have one. But if it robs me and my family of the time we owe to our Maker, and the time we as Christian parents should spend in reading and meditating on God's word, and teaching our children the ways of the Lord it is wrong.

Now which way does it lead? I have seen enough the last few years to convince me that it leads downward and if we as a church are going to permit them to come into our homes it will lead our children down to hell. And how about us as parents and leaders of the church? Shall we go free? Nay, verily, not but if we are the fault of their downfall we will share with them. I know of families who claim to be followers of the meek and lowly Lamb of God, who do not have time to have family worship or teach their children the words



of eternal life and who often do not attend church services, but they will sit up until midnight and longer to listen to the radio, and around meal times and during the day many times the children have it turned on and are getting their young, tender minds so full of foolishness that there is no room for anything good. It is our duty as parents to bring up our children in the nurture and admonition of the Lord. Have we really considered what is meant by the word nurture as it is used here? The word nurture means that which nourishes, diet, food, education. In the natural sense it has reference to the body and mind, and we are much concerned about that, but on the spiritual side it has reference to soul and spirit. Now let us see how much we really are concerned about our children being nurtured with the right kind of food for their souls, and the pure word of God is the only safe food to nurture them with and in order that their souls may live and their spirits develop this spiritual food must be continually supplied for them. and remember this, dare not be a mixed ration, of foolishness and jokes, and once in a while some of God's word, as the radio gives it. And then parents will sit down and lis-

ten to foolishness like that and say, Oh well, we must have a little fun, and then claim the name Christian. Let us see what Apostle Paul says about this matter. (Eph. 5:4.) And let us go to Deut. 11:19, and see if we have any time to idle away sitting down listening to the radio, and the same time have our souls poisoned which will mean a second death. Let us again turn to the Book and see what the Apostle Paul has to say concerning time (Rom. 13:11-14.)

Again we meet some people who say it is impossible to bring up children in the nurture and admonition of the Lord in the age in which we are living and in their case it is true because they have all the foolishness of the world in their homes and you cannot expect your children to grow up and be Christians on that kind of nurture. Let us see what the wise man says about this matter (Prov. 22:6) What does the word Christian mean? It means Christ like. Alright then Christians must walk in the footsteps of Christ. Do you think if Christ were here on earth today he would take time to sit down and listen to the radio? When Jesus comes would you like to be found sitting and listening to the radio? If he should come and find you there do

you think he would say, well done good and faithful servant, enter thou into the joys of thy Lord, or depart from me, thou worker of iniquity? If you would have the radio and the Bible on the same stand in your home which would your children use the most? Both of these do not go together, and the Bible is neglected too much so, as it is in this age in which we are living. Most of us would object to our children reading Russettite books, but which is the worse, reading books like that or hearing it over the radio?

My dear readers, ask yourselves these questions. We must remember to be Christian parents in the home and also Spiritual parents in the church. We must be as watchmen on the walls of Zion and cry aloud and warn the children of the danger or their blood will be required at our hand.

Hence a Christian will not allow a radio in his home.

New Freedom, Pa.

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### INCONSISTENT.

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L. I. Moss.

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As I have been traveling through the land, I see and hear some things which are very much lopsided.

It has only been a short

time since I heard some folks talking about the salutation, how dangerous it was, "So much danger of T. B. Churches ought not to be allowed to be kissing each other." Then the communion, what danger there was in all the members taking the communion out of the same cup. "The individual communion cup must be used to avoid contagious diseases." How careful some people want to be along some of these lines. Then I think of these same people from another angle. These same women who are afraid of getting T. B. by saluting a sister, will go in the winter months with no sleeves in their dress, low necks, with their thin silk stockings on, no underwear under the stockings, and the dresses above the knees, and then wonder why there are so many women who contract T. B? How inconsistent some poor mortals are! Then these folks who are so afraid of the communion cup, will go to town and buy ice cream cones which have been handled very carelessly and are kept right out where they catch all the dust and germs going, but that is all right! Oh, how inconsistent folks are when they want to get away from the Gospel! What is going to happen yet? Some of these

same people a few years ago advanced the claim it was all right to wear the plain hat, and dress plain, and the church had no right to make any requirements along these lines. What is the result? Only a few years have passed and today you can find many of this class of people, with their hats of the latest styles, their hair bobbed, their thin stockings. Married women with dresses above the knee, no sleeves, low necks and made of material too thin to hide the body, with gold and jewelry. Then these folks will sit down to a table and pretend to take the communion of the Lord. Oh, how inconsistent!

Then there are many other folks who say they know these things are wrong, they deplore the bobbed hair, the short sleeves, the immodest, immoral dressing, but will go and sit down with all these things and pretend to commune. Oh, how inconsistent! "Have no fellowship with the unfruitful works of darkness."

The modern craze for the worldly amusements of the day. The church people of today will go anywhere any unbeliever will go. The picture show, the theater, the ball game, the fair, the dance, the banquets and what not, just

anything the world attends and then claim to be Christians. Oh, how inconsistent! Oh, yes, they say just believe on the Lord and these things make no difference. Oh, how inconsistent!

—Wauseon, Ohio.

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## CONVERSION

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Reuben Shroyer

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"And Jesus called a little child unto him and set him in the midst of them and said, verily I say unto you, except ye be converted and become as little children ye shall not enter in the kingdom of heaven". (Matt. 18:2-3.) "Jesus answered, verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:6.) Conversion is a change of life, is turning to God in faith and repentance. Repentance has two parts.

1. Aversion — turning from the world, the flesh and the devil. 2. Conversion — turning to God. Mortification, is a dying to the world. "For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live." (Rom. 8:13.) Vivification, is a living to God. "Likewise reckon ye also yourselves to be dead in-



deed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:11.) God sent his Son to save on conditions. "He that believeth and is baptized shall be saved."

Actually accomplished.— "And the hand of the Lord was with them and a great number believed and turned unto the Lord." (Acts 11:21.) "For they themselves shew of us what manner of entering in we had unto you and how ye turned to God from idols to serve the living and true God." (1 Thess. 1:9.)

Negative side. What conversion is not. Not a mere confession. "They profess that they know God, but in works they deny him being abominable and disobedient and unto every good work reprobate." (Titus 1:16.) Not an outward conformity. Form of Godliness but denying the power. "Having a form of Godliness but denying the power thereof, from such turn away." (2 Tim. 3:5.)

Not an excitement of feeling. Felix and Agrippa, samples.

Not reformation but regeneration. "Jesus answered and said unto him, verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God. To be born again means to be regenerated.

Positive side. What conversion is. A change of nature and heart. "Let this mind be in you which was also in Christ Jesus." (Phil. 2:5.) "But made himself of no reputation and took upon him the form of a servant and was made in the likeness of men and being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross." (Phil. 2:7-8.)

A yielding to God. "That if thou shalt confer with thy mouth the Lord Jesus and shalt believe in thine heart that God raised him from the dead thou shalt be saved." (Rom. 10:9.)

"Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God." (Rom. 6:13.) "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey whether of sin unto death or of obedience unto righteousness." (Rom. 6:16.)

Change of life and nature. "Therefore if any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." (2 Cor. 5:17.) "For



when we were in the flesh the motions of sins which were by the law did work in our members to bring forth fruit unto death. But now we are delivered from the law that being dead wherein we were held that we should serve in newness of Spirit and not in the oldness of the letter." (Rom. 7:5-6.)

Putting off the old man. "That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the Spirit of your mind. And that ye put on the new man which after God is created in righteousness and true holiness." (Eph. 4:22-24.)

To be born again. "Jesus answered and said unto him, verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God." (John 3:3.) "Being born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever." (1 Peter 1:23.)

Must become as little children. "And Jesus called a little child unto him and set him in the midst of them and said, verily, I say unto you except ye be converted and become as little children ye shall not enter into the king-

dom of Heaven." (Matt. 18:2, 3.)

Three things necessary for conversion. 1st—Conviction. Conviction is the act of convincing an individual of error, of wrong, of sin. 2—Contrition and Faith in Christ. Without conviction there is no contrition. Without contrition there is no possibility of faith. Without faith there is no chance for conversion. There are also three important changes in conversion:

Change of heart or mind; change of life; change of relationship.

1. Faith changes the heart.
2. Repentance the life.
3. Baptism the relationship.

Conversion is a change of heart or disposition in which the enmity of the heart to God and his law and the obstinacy of the will is subdued and is succeeded by a supreme love to God and his will.

How is conversion wrought? What means are given us to bring it about?

"The law of the Lord is perfect and converts the soul." (Psalm 19:7.)

Therefore, "we are born again not of corruptible seed, but incorruptible, the word of God, which liveth and abideth forever." Notice the incorruptible seed must be received in the heart that produces the new life. Paul said the Gos-

pel was the power of God unto salvation.

Man a tool, an agent. Peter, an agent in the conversion of the Pentecostians. Ananias, in Saul's case. Paul in the jailer's and Lydia's case and many others.

Greentown, O.

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## THE CHURCH

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Elwyn Speaker

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"The church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.)

The church ought to be filled with the Holy Spirit, that she will be our practical guide and example, ever leading us in the true gospel paths of righteousness.

The church should be so saturated with gospel principles that, by obeying and following her instructions, we may be continually guided in that straight and narrow way which leadeth unto life.

The elders and older members of the church are regarded as our leaders in spiritual things and in simple gospel attire and deportment. How can we expect the younger members to attire themselves as the church directs when the elders and ministers

present themselves with neckties, crushed hats, etc., or their wives in attire conforming to the styles dictated by the world?

This is the state of affairs in the church to which I belonged for several years. My lot is now cast with the Dunkard Brethren because they are nearer the whole gospel teaching than any church I know of.

It is sometimes said that there are members in the Church of the Brethren who live more plain and simple lives than some members of the Dunkard Brethren church. That likely is true, but they are fighting the battle alone, with hardly any encouragement from their church in general, in precept or example.

Now do not assume that we are cold formalists, "for the love of Christ constraineth us," but let us grasp the truth that the outward appearance is almost invariably a true index to the inner man.

There is no way by which we can be a continual witness for Christ to as many people as by adhering to the attire which is advised by the church. This must be interwoven with the Christlike life.

3318 Baldwin St.,  
Los Angeles, Calif.

## "YES'N"

Nancy D. Undrehill

"I aint a goin' to play with them Jones kids no more—I aint!"

"Why Jimmy, what's the matter now? I thought you liked to play with Tommy."

"He said I was a Missouri puke—he did."

"Yes'n he took my jack-knife an' wouldn't give it back."

"Didn't you trade him your knife for his bow and arrow?"

"Yes'n—n—I told him he was a mean—a mean ol' story teller, I did."

Children's quarrels. How small and unimportant to us, seem the little things about which they quarrel. Here Jennie pipes in—"Yes'n, Emmy said my clothes was all made of my ma's old ones, n-n-I told her, her clothes was a disgrace to look at." "Yes'n—she said she didn't want me to come to her party—an' I said she needn't come to my house any more either." "Yes'n"—so it goes. One child accusing another of something mean. The other assenting, and adding to the opprobrium. Are we older children any better? Do we criticise our neighbors clothes or conduct, because we think they criticise ours? When a neighbor comes

to us with disparaging remarks about another neighbor's conduct, do we readily assent to it, and then add some unkind remarks about our own observations concerning that faulty person? Thus piling blame upon blame, accusation upon accusation, until we have portrayed our poor neighbor as the blackest of sinners? Maybe he is a sinner. Haven't we all sinned, and fallen short of God's purpose? The Apostle James says, "Speak not evil, one of another." And what does he say about seeming to be religious, and not bridling the tongue? (Jas. 1:26.)

Who was it that said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

What did Paul mean when he said, "Therefore thou are inexcusable. O, man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." How much better it would be for us to so order and control our own conduct and bearing toward others that they will be attracted thereby, and, seeing the gentle Saviour through us, be drawn to emulate him in their own conduct. When he was reviled, he reviled not again. He



just bore their taunts and jeers in silence—"like a lamb, dumb before its shearer, he opened not his mouth." (Isa. 53:7) How much more beautiful, lovely and Christ-like is the humble disposition that will not speak ill of another, but rather would bear in silence, and if possible have something good to say of those whose character and reputation are being defamed, than the snapping, snarling, wolf-like disposition who would take advantage of one that is down—one who is helpless and needing just the little kindness that we might give.

How beautifully the golden rule fits in here. "Whatsoever ye would that men should do unto you, do ye even so to them." How grateful we should be to those who have overlooked our faults, and spoken kindly of us to others when we were in need of such kindness.

Even so, let us endeavor to do unto others as we would like to be done by, remembering that Jesus has forgiven us much, and loved us when we were yet sinners. Love is the never failing remedy. (1 Cor. 13:4-8.)

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## CHURCH NEWS

### The Cloverleaf Dunkard Brethren Church.

McClave, Colo.

The members of this place have been greatly encouraged by the gospel messages brought to us by Bro. L. I. Moss of Wauseon, Ohio. The meetings began December 8 and eighteen very helpful sermons were brought to us. Bro. Moss brought the Word to us so plainly that we were all strengthened in the Faith. The attendance was good and very pleasant weather continued all through the meetings.

As it was so near the time, we held our regular quarterly council on Friday evening of the 20th, so that we could have Bro. Moss with us. Church officers were elected for the coming year. Bro. Marion Roesch was re-elected elder; treasurer, Bro. Jake Kasza; clerk, Bro. Joe Wertz; chorister, Bro. John Roesch.

Our meetings closed with a love feast with examination service preceding. Twenty-four members surrounded the Lord's table. Several of the Quinter brethren and sisters



came to enjoy these services with us. One sister expressed her desire to join with us but has not yet been received.

On the closing Sunday evening Bro. Ralph Eller of Quinter, Kansas, brought to us a very uplifting sermon, he using our Christian workers hour. Although we are a little band and somewhat scattered we desire the prayers of the brothers and sisters that we might live more like him who died for us.

Sister Arthus I. Roesch.

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### Plain View, Ohio.

We met in regular council Dec. 5. Bro. Luther Petry being with us opened the meeting by reading the first Psalm and gave a few remarks.

Our Elder Abraham Miller then had charge of the meeting. There were several items of business which were disposed of, and also the election of the officers for the coming year.

Bro. Abraham Miller was elected Elder; the writer, corresponding secretary and Monitor agent; Bro. Floyd Surber Sunday School superintendent, and Bro. Forrest Diehl, assistant superintendent.

—Ivene Diehl,

New Lebanon, Ohio

On the evening of September 5, Elder L. I. Moss, of Wauseon, Ohio, and Elder L. W. Kurts and Bro. Glen Cripe and a number of the Dunkard Brethren from the Goshen Congregation and a number of the neighbors and friends met at the home of the writer of near North Liberty, and where we had services with Bro. Moss officiating.

On November 3, Bro. L. I. Moss and Bro. L. W. Kurtz and Bro. Glen Cripe and a number of the Brethren and friends met at the same place. Bro. Moss favored us with a splendid sermon. On the next evening we met and organized a Dunkard Brethren Church, with 13 members. Of the number three are deacons, with Bro. L. W. Kurtz of Goshen, Elder in charge, and Bro. Clyde Miller, clerk; the writer, treasurer and Monitor agent and correspondent. We have rented a cozy little church house five miles south east of North Liberty, on the Riley Road, a splendid location on the four corners, a splendid road each way. The name of our congregation is Fairview Congregation of the Dunkard Brethren.

On December 2nd, Elder J. L. Myers of Logansville, Pa., came to us to hold one weeks

meeting. On account of the cold weather and drifted roads we had no services on Monday evening. He preached for us on Tuesday evening and each evening during the week and on Sunday and Sunday evening.

Bro. Myers preached seven powerful doctrinal sermons which were very much appreciated. On Sunday morning we met at 9:30 with Bro. Myers and Bro. Kurtz and a number of the Brethren from Goshen and organized a Sunday School, after which Bro. Myers favored us with a splendid sermon, and another in the evening. The attendance and interest were good during the meetings considering the drifted roads and the inclement weather.

Bro. Myers was conveyed to Plymouth after the services Sunday evening, where he took the train at 10 P. M. for his long journey home.

We have Sunday School every Sunday and preaching every two weeks. Any ministers or members of the Dunkard Brethren passing through this way will be gladly welcomed to our services. As we have no minister we would be glad to have a minister drop in at any time. Our Elder L. W. Kurtz of Goshen,

will take care of us at the present time.

M. S. Morris,  
Route 3,  
North Liberty, Ind.

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Goshen, Ind.

In the evening of November 2, the Goshen Congregation enjoyed our Love Feast; about 60 Brethren and Sisters surrounded the Lord's table and enjoyed a spiritual feast. While we were not so great in number, the New Testament teaches us that where two or three meet in His name there He will be in the midst of them, and that to bless.

We also had services in the afternoon, and are glad to report that two more souls were added to our number that afternoon. We are made to think that the Lord is continually mindful of his people and blessing us in our feeble efforts. We ask an interest in the prayers of our neighboring churches, that we might prosper in the Master's work.

—Sister John E. Wallace.

—oo—

Montpelier, Ohio.

Bro. J. L. Myers of Loganville, Pa., began a meeting at the Pleasant Ridge church November the 14th and continued until the 31st, closing with a communion. The meetings were well attended throughout.

Brethren Reuben Shroyer and Theodore Myers of North Canton, Ohio, was present with us over the communion giving us ample help in the ministry.

Bro. Myers delivered strong and impressive sermons, largely along doctrinal lines through which the church was greatly encouraged and built up. While there was no immediate accessions yet much good seed was sown.

Bro. Myers has a special trait in making friends and his presence with us will not soon be forgotten. Those desiring assistance in their evangelistic meetings can make no mistake in procuring Bro Myers.

D. P. Koch,  
Montpelier, O.

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Englewood church met in regular quarterly council December 28. This being the close of the year our church and Sunday school officers for the new year were elected.

Quite a little other business was transacted after due consideration at this time, and all was done in an orderly manner. The choice of the church for an elder for the coming year was Bro. Joseph Robbins.

Our work is doing nicely and the outlook for the year is good. We were glad to have

with us at this time Elders T. A. Robinson and Abraham Miller and Bro. H. C. Bowser, as well as others from neighboring churches.

L. W. Beery, Clerk.

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### Dallas Center, Iowa

The Dallas Center Dunkard Brethren met for a council meeting December 7th. Bro. Emery Fiscel of the Yale congregation had charge of the meeting.

We voted for church and Sunday school officers. On account of a small congregation, most of the officers have the offices they had.

Bro. Fiscel was re-elected elder for another year. If it's the Lord's will he expects to start a series of meetings January 5th. May God be with us at all times, and especially during that meeting. May we all work together that the work of the Lord will prosper.

Orville Royer,  
Correspondent.

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### Shady Grove, Pa.,

We, the members of the Waynesboro congregation were pleased to have with us on December 8th Bro. Harry Smith from near Mechanicsburg, Pa., who preached a very inspiring sermon that was Spirit filled and uplifting and



was much enjoyed by all present.

Our quarterly council was held January 4th at which some important work was considered.

May all be done to the honor and glory of God that his kingdom may prosper.

H. N. M. Gearhart,  
Cor. Sec'y.

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The Waterford Dunkard Brethren met in a called council on November 23. A dear brother cast his lot with us at that time. The deacon brethren reported all members to be in peace and union. Some very beneficial admonitions were read. Little other business was transacted.

On November 30 we held our love feast beginning with a service at 10:30 in the morning. In the afternoon—immediately after dinner, the examination service was held. In the evening just preceding the communion a brother and sister were received into fellowship and enjoyed the services with us. Services were held early Sunday morning followed by breakfast. Splendid services were held following and dinner at the church again Sunday. Attendance was fine and the spiritual man was greatly strengthened.

On Sunday evening, Decem-

ber 29 our presiding elder, S. S. Garst, delivered us a soul stirring message on "The Last Night in Sodom". The subject was very appropriate for the last night of the year and impressions were made not soon to be forgotten. Three dear souls re-enlisted in the service of their Master and promised to faithfully labor for the principals of Christ's church.

In the year that is past two of our dear ones have crossed over to the other shore. We know not what is ahead in the future. God alone knows but if we put our ever trust in him and do his blessed will we have naught to fear.

Let us all try to serve him better in the coming year than in the one that has gone.

Russell Johnson,  
Monitor Cor.

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### NOTICE.

The District Meeting of District No. 2 will be held in the Pleasant Ridge church, Ohio, on the first Wednesday of April, 1930.

Elders meeting Tuesday evening at 7 o'clock. Also preaching services at that time.

By order of committee.

L. W. Beery, Clerk.



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o **OBITUARY** o  
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Shrewsbury, Pa.

Mary Alice Swartz was born on April 9, 1904, died on November 25, 1929, aged 25 years 7 months 14 days.

She is survived by a husband, small son and daughter; also a father, step-mother, one sister and two brothers.

Sister Swartz united with the Brethren church in early girlhood but for various reasons became cold and indifferent and was out of Church Fellowship for twelve years.

It seem that the Lord touched her heart through her sickness. She called for the elders of the Dunkard Brethren church and asked to be received into the fold. She was received by the members who met in her home on the evening of July 3, 1929. Being in delicate health, she was anointed immediately after. She suffered greatly in her last year, being bedfast for seven months before death.

The funeral was held on November 29, 1929, with a brief service at the house followed by a service at the church. Services were conducted by our home ministers, Eld. Clayton F. Weaver and

Samuel Leuer. Sister Swartz selected the 23rd Psalm for the occasion. Sister Swartz was the first to leave our little band here. Also the funeral was the first to be held in our new church building.

Helen M. Weaver,  
Cor. Sec'y.

\* \* \*

Sister Kate Smith was born in West Virginia September 24, 1867; departed this life December 13, 1929; aged 62 years 2 months 19 days. Her father and mother died when she was a little girl. She has one brother and one sister living—Ed Smith of Fernandina, Florida, and Nannie Nicholson of Big Coal, West Virginia.

Sister Kate united with the Church of the Brethren in her young girlhood days in West Virginia. After some years she came to Oklahoma living in and near Thomas. Nearly three years ago she took her stand with the Dunkard Brethren, living true to her faith. Was twice anointed, the first time two years ago last August in Oklahoma, being afflicted with bronchial asthma. Doctors advised her to change climate. To be in the church of her choice, she located in Waterford, California, December 6, 1928. This last summer, being very poorly, she was anointed in August.

She much desired to live and grow strong if it was the Lord's will, but our Heavenly Father saw fit to call her home and our prayer is that our loss is her eternal gain.

Services were held in the Dunkard Brethren church near Waterford conducted by the writer from 2 Cor. 5th chapter and 1-2 verses; others of the brethren assisting. Interment was in the Modesto cemetery.

Joseph A. Root,  
Waterford, Calif.

\* \* \*

Nancy Adaline Aspinall Wassam was born near Troy, Ohio, November 10, 1847. Died near Lowell, Arkansas, December 18, 7 p. m., 1929; aged 82 year 3 months 8 days.

Buried in Silent Grove church yard near Lowell, Arkansas, December 20, 11 a. m., 1929. Funeral conducted by Rev. L. L. Johnson, Missionary Baptist minister.

Married February 23, 1870, near North Clayton, Ohio, to J. J. Wassam. Immigrated to Greenwood County, Kansas. To this union were born nine children; six are still living: W. H. of Claude, Texas; C. F. of Hamilton, Kansas; T. L. of Holdenville, Oklahoma; J. H. of Panhandle, Texas; Angeline Hay of Phoenix, Arizona; Bertha Faith of Twin Falls, Idaho. Raised one or-

phaned grandson L. J. Wassam, Greenland, Colorado. Sixteen grand children and six great grandchildren.

About forty years ago she, with her husband, united with the Church of the Brethren, baptized by Dr. Peter Wrightsman. She was a faithful sister in the church of her choice. A helper in the organizing of three churches in her home of the Frontier and always ready to help anyone in time of need.

About three years ago she, with her husband, cast their lot with the Dunkard Brethren church. Though isolated from her church she was faithful to the teaching of her Lord and Savior until death.

In Jesus blessed thought, mother has gone home.

Thomas L. Wassam.

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## WHO IS TO BLAME?

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L. I. Moss.

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In the November 1 Monitor I wrote an article under the above title, many have spoken well of the article, but as I have read it over since it is in print, I am not satisfied with it myself, because there is not all in it that should be. So I will just add a little more, though I will not expect to say all that ought to be said. Mostly to the Church.

How does it look for a minister to preach against pride and worldliness? And have his little boy sitting on the front seat, 4 to 10 years of age or older, with a big neck-tie on, or a little girl sitting by his plainly dressed wife, the little girl with no sleeves in her dress, low neck and the dress above the knee.

There was a time parents were the boss and would not allow boys and girls to dress and go to places like they do now. Parents, are you going to be boss, or are you going to let your boy or girl of 10 or 12 run the house and dress like the world and go to all the worldly amusements?

It is time the Dunkard Brethren elders and ministers take a stand and ask the parents of our children to co-operate with us and dress our children to harmonize with Dunkard Brethren principles.

How does it look for plainly dressed Christian parents to go down the streets in town with their little innocent children dressed in all the latest styles? Then how does it look for a plainly dressed sister to be at the communion table and a little girl beside her with no sleeves in her dress in zero weather? I wonder if mothers ought not

to learn how to dress little innocent children before they are worthy to commune?

Who will be to blame for these things in the judgment?

Then there is another danger. I learn there are a good many parents who are taking their children to all kinds of entertainments at the schools of today. Who will be to blame when these little folks grow older? And are found to be a pleasure-seeking generation. Let us be consistent in these matters. If you are not ready to help maintain Gospel plainness in the Dunkard Brethren Church stay where you can have all the liberty you want.

There are plenty of churches where you can have your children and also yourselves appear the whole year around in the immodest, immoral styles if you choose.

If your heart is proud and you want these worldly things, be honest with yourself and God and do not be in the Dunkard Brethren, we want people to come with us, but we want you to come right.

And then, elders, let us all stand together and not get sympathetic and compromise even with our own children.

—Wauseon, Ohio.



**WICKED POLLY.**

Young people who delight in  
sin,  
I'll tell you what has lately  
been:  
A woman who was young and  
fair,  
Who died in sin and dark  
despair.

She'd go to frolics, dance  
and play,  
In spite of all her friends  
could say.  
I'll turn to God when I get  
old,  
And he will then receive my  
soul.

One Friday morning she took  
sick,  
Her stubborn heart began to  
break,  
Alas! Alas! my days are spent,  
And I shall soon to hell be  
sent.

She called her mother to her  
bed,  
Her eyes were rolling in her  
head;  
When I am dead remember  
well,

Your wicked Polly screams in  
hell.

The tears are lost you shed  
for me,

My soul is lost I plainly see!  
Oh, mamma, mamma, fare you  
well,

My soul will soon be dragged  
to hell.

My earthly father fare you  
well;

My soul is lost and doomed  
to hell;

The flaming wrath begins to  
roll,

I am a lost and ruined soul!

She gnawed her tongue before  
she died,

She rolled and groaned, she  
screamed and cried;

Oh, must I burn forevermore,  
When thousand, thousand  
years are o'er?

At length the monster death  
prevailed,

Her nails turned blue, her lan-  
guage failed!

She closed her eyes and left  
the world,

Poor Polly's soul to hell was  
hurled!

It almost broke her mother's  
heart,  
To see her child to hell de-  
part;  
My Polly, Oh my Polly's  
dead,  
Her soul is gone, her spirit's  
fled.

Good God! how did her par-  
ents mourn,  
To think their child was dead  
and gone.  
Oh! is my Polly gone to hell?  
My grief's so great no tongue  
can tell.

Young people lest this be your  
case,  
Turn to Christ and seek his  
face;  
Upon your knees for mercy  
cry,  
Lest you in sin like Polly die.

Oh, sinner! take the warning  
fair,  
And for your dying hour pre-  
pare.  
Return to Jesus Christ and  
live,  
And he will life and pardon  
give.

Remember well your dying  
day,

And seek salvation while you  
may,  
Forsake your sins and follies  
too,  
Or they will prove your over-  
throw.

—Selected by Levi  
G. Kline, Cham-  
bersburg, Pa.

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# BIBLE MONITOR

VOL. VIII.

February 1, 1930.

No. 3.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## OUR WESTERN TRIP

The elders at last Conference appointed Elder L. I. Moss and the writer a committee to the Newberg, Ore., church. All plans being arranged, we boarded the train Tuesday night, January 7, and started on the way. Thursday midnight, Brother Moss, who had been in the west holding meetings, joined us at Grand Junction, Colo., and the journey was continued over the mountains and down the valleys, until Saturday, 7:00 P. M. we arrived at Newberg, Ore. Here we met with the church on Sunday for S. S. and preaching by the writer at 11:00 A. M., and again in the evening at 7:00 P. M., when Brother Moss delivered the message.

On Monday night we met with the church in council and after some explanations of our church Polity a plan of adjustment was presented which was accepted by the church and new hopes are now enter-

tained for the Newberg church.

They have a neat, unpretentious little church, adequate for their present needs and with full cooperation and consecration to the Lord's work and concentration of effort, more and better work for the Master and the church should be accomplished.

To this end let us all pray, not only for the little band there, but for the church everywhere, being assured, “the fervent, effectual prayer of a righteous man availeth much.”

Our mission at Newberg having been accomplished, brother Moss boarded the train Tuesday night for his home, the writer remaining over until Thursday morning, the 16th, when brother S. P. Van Dyke had his plans perfected for an extended tour of the country and having a welcome in his heart and a vacant seat in his car we were glad to fill it.

So at 11:20 we were on the way southward, stopping for



the noon hour at brother Eugene Pratt's, Albany, Ore., and at brother H. H. Ritter's, Church of the Brethren, Mabel, Ore., for the night.

Attended service Sunday and resumed our journey at 2:00 P. M., and spent the night in Oakland, Ore.

Monday, the 20th, we resumed our journey and nooned at brother P. E. Harlackner's, Grants Pass, Ore., and the night at brother M. C. Linnger's, Church of the Brethren, Ashland, Ore.

Tuesday, continued on our way and spent the night in Chico, Calif., and on Wednesday nooned in Sacramento, Calif., and on to the hospitable home of brother S. S. Garst, Fairmead, Calif., for the night.

Thursday morning, making a 32 mile drive, he dumped us on the Santa Fe platform at Fresno, Calif., where we boarded a train for home at 3:10 P. M., arriving at Clovis, New Mexico, at 8:45 A. M., Saturday for a one-day visit with two daughters who live there.

At 8:45 A. M., Sunday, we took passage on the Santa Fe again for home, where we finally landed Monday, the 27th, at 10:40 P. M., ready to resume the routine of sorting mail, editing copy for Feb. 1 Monitor, all this being our excuse for lateness of this issue.

## Notes by the Way.

Before we reached St. Louis, January the 7th, we found the ground covered with snow and this continued the whole way westward and southward, until we reached Merced, Cal., the depth of the snow ranging from two to four inches east of the Rockies, to six to twelve inches on the top of the mountains and in the valleys west and south.

All went well until Brother Van Dyke and I started south. New trouble began. Starting with his car all primed and ready to go, with a tank full of gasoline, radiator full of alcohol and water and oil in plenty, and a cardboard covering the front we started off in full speed, to find after twelve or fifteen miles drive the cardboard and alcohol had warmed up things in the front and a sigh of relief was felt when we pulled into a garage by the way and realized how narrowly we had escaped a possible explosion or burn-out of connecting rods.

A \$7.00 garage bill sent us on our way to land in a snow-drift, passing a big truck by the way, when to our chagrin we found the "clutch" would not hold, and after perhaps two hours, at least we thought so, of anxious waiting amid the freezing blasts of drifting

snow, our suspense was relieved when a "wrecker" hove in sight and a three or four mile pull landed us in a wayside auto hospital, in the town of Amity, where we spent the night.

Next morning, after satisfying trouble man with about \$3.00, he gave us permission to "move on", which we did, to experience after a short drive the inconvenience and impossibility of passing four or five cars and trucks stranded in the drifting snow. So after perhaps one and one-half hours shoveling snow, heaving autos and a bus in almost zero weather, we once more found the way open and went on our way rejoicing.

All went well now until Saturday morning. Having been royally entertained at the home of Brother Ritter, as stated above, we started on our way, only to find the vision so blurred by the congealing of the icy mist on the windshield, that Brother Van Dyke, after shivering his windshield from three burning candles in a vain effort to keep the ice off the windshield, that, after a seven mile drive we were compelled to abandon the trip for the day and so returned to Mabel. where we found a hearty welcome for the day and follow-

ing night in the home of Mr. and Sister Sherman Adams.

After remaining for S. S. and preaching, the way seemed safe for travel, so we resumed our journey, feeling most humbly grateful for the kindness bestowed by these two families of good people in Mabel. God be gracious unto them.

Traveling went well now until the next day, when we encountered the massive Siskiyou mountains towering skyward across our pathway, but we soon found Brother Van Dyke's little Henry, as he called it, was master of the situation and after covering perhaps a twenty mile thread-like pathway of curves and loops in the ascent and descent of the mountain we found ourselves safely landed on California soil, nothing the worse but rather nerved for having bravely surmounted difficulties and safely escaped dangers seen and perhaps unseen. Lest we seem too lengthy, the "Wonders of the Way" is reserved for next issue.

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## THE FLEETING OF THE YEARS.

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Another year of life for each of us has passed by and as we stand upon the threshold of a new year, one

cannot help but ponder over the experiences and happenings of the year that has passed by. As we meditate over our conduct and activities in the past many questions arise in our minds. Some things which we have done encourage us while others cause us sorrow. Certainly the passing of the years ought to give rise to some sober reflections on the part of each of us. We should at least pause long enough in our onward rush to get our bearings, and consider seriously whether in this year we have made any progress on the sea of life toward that desired goal, the haven of rest, on the shores of eternity. In order to determine this it will be necessary for us to study our chart and compass (the Bible) and compare our present position with that of one year ago.

The normal healthy Christian life is a process of progressive development, a pressing on toward the mark of the high calling in Christ Jesus. It is a development that does not attain to perfection in this life. For, now, we see through a glass darkly. Neither do any of us get so near perfection that we can cease to strive and be at ease in Zion. So it is necessary that we should, year after year, seriously consider our ways to

see if we are developing as we should, for there is great danger of becoming stunted, or even perishing, from want of the right kind of food, and the fleeting years might usher us into the presence of the Almighty God with only a small part of the fruit of which we were capable of bearing and thus fall short of the reward which could have been ours.

We might with profit consider the reasonings of the man, Job. (Chapter 16:22.) "When a few years are come, then I shall go the way whence I shall not return." When beset with his great sorrows and afflictions he began to do some serious thinking. He realized how swiftly time was passing and knew that soon he would pass on to the great Beyond to meet his God. He also realized his insignificance in the sight of God and humbled himself. (Job 40:3-4.) "Then Job answered the Lord, and said, Behold, I am vile; What shall I answer thee? I will lay mine hand upon my mouth." (Job 42:6.). "Wherefore I abhor myself, and repent in dust and ashes."

When we stop and consider our ways, our conduct in the year that is past and gone, notice the many mistakes, our pride, selfishness and weaknesses in many ways it seems



## BIBLE MONITOR

Poplar Bluff, Mo., February 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



to me we ought to do as Job of old, humble ourselves before God and repent that we might obtain mercy and pardon while there is yet opportunity.

When we see how mankind in general is conducting itself; how far they have departed from the ways of truth, justice and mercy; how they are trampling under foot those things which are sacred and holy; how pride, selfishness, vice, immorality, crime, etc., are abounding on every hand, we cannot help but believe this generation is in need of an awakening. We need to see a vision of these conditions

as God views them. Surely mankind cannot continue in this mad rush long until God shall say, "It is enough!"

The fleeting of the years only pictures to us the speed at which eternity is dawning upon us and, oh, what an awful day that will be for those who know not God in the pardoning of their sins.

We put forth much effort in this life to gain this world's goods so as to live in luxury and ease. Too often we become so interested in these temporal affairs that the brevity of life and the really worth while things that count for eternity are neglected and forgotten. As a result the declining years of life for many are full of sorrow and fearful forebodings, whereas for those who are prepared it is a time of joyful expectation.

At the close of life when we are about to depart into the great Beyond and we look back over our lives, it will not be the great positions of honor, the wealth accumulated, the fame that has been ours, or any such thing that will give us satisfaction, but the deeds of kindness, mercy, love and helpful service we have rendered.

The year that is past reveals many mistakes on the part of each of us; many of which we cannot correct, nor

can we improve the lost opportunities which we have failed to embrace. Much as we may sorrow for the past we cannot change it, but if we will, we can profit in the future by the mistakes of the past. So, with a firmer resolution and greater determination let us launch forth into the new year, not knowing what is before but because of our experiences in the past, feeling more keenly our responsibilities, striving more earnestly to do better and praying more frequently for help from above, knowing that soon we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

—L. W. B.

## BE YE STEADFAST.

(Part One.)

Nancy D. Underhill.

Some years ago, when the writer was young, we found ourselves in a town where a circus was to perform that day. The town was full of people. The streets were thronged. It seemed that everybody from the country had come to town to "let the children" see the parade. Everybody was arrayed in their

very best. Ribbons were flying and artificial flowers bobbing upon the women's and children's hats. For it was then fashionable for women to wear gaily decked hats. There were few Dunkard people and perhaps no Quakers in this place. The writer felt very plain, and rather conspicuously garbed in her plain bonnet and dress.

Walking along the street, we came to a place where sat on a box upon the sidewalk a rather large, solidly built woman, with her group of five or six little boys and girls around her, enjoying themselves, seeing the parade go by. They were all comfortably clad in plain clothing—anyone would have known at a glance they were from the country. The woman, herself, wore a plain checkered gingham sunbonnet, and a plain gingham dress—down to her feet. No ruffles, or ribbons or furbelows. She also wore a happy, contented look, a smile of satisfaction, as if she didn't care what other folks wore, she had a clean conscience, and her apparel matched her daily life, clean, good, useful, with no superfluities put on for show. What a tower of strength and reliability her good example was to the writer, who was a younger sister. From that

day to the present time, the writer has never had the least desire to ape the silly fashions of the world. How much happier we are when we do what we know to be right, and do not care whether our clothes look like other people's clothes or not. Sister C. was not worried about her clothes. They were clean and whole, like her heart. Other women were constantly worried lest Johnny get a little bit of dirt on his finery, or Clara got the trimmings on her hat soiled, or lest someone discover the mended place on Katies Sunday dress; or, lest they, themselves should look old-fashioned and out-of-date. They had put in many a weary hour, making last year's dresses and hats over, so as to be in the fashion, and yet they could not feel easy, lest someone discover that their clothes were not altogether new.

How much better to be like good, kind Sister C., whom to look at, just simply made one feel at rest. There is a kind of adornment which all women can have if they will, which never wears out or gets old-fashioned, or unbecoming, and never causes them a bit of worry or uneasiness. 1 Tim. 2:9-10.

## FALSE DOCTRINES.

L. I. Moss.

The above title would denote there were true doctrines and false doctrines. The doctrine spoken of in 2 John 9-10, we will all agree would be the true doctrine, and we find it in the Gospel, the New Testament.

I also feel safe in stating that any teaching which will not measure up to the New Testament teaching will be false doctrine. And any teacher teaching anything contrary to the New Testament, or who teaches any part of the New Testament is not essential to salvation, becomes a false teacher. Just read Matt. 5:19, "Whosoever therefore shall break one of these least commandments."

Then turn to Rom. 16:17-18, you will learn here some one has turned away from the doctrine, we are to avoid such because of the danger. They do not serve Christ but their own belly. And also deceive the hearts of people.

Just turn to Gal. 1:6-8; we are here told of some who trouble us and would pervert the gospel of Christ. The apostle also says, "though we or an angel from heaven preach any other gospel let



him be accursed.”

We must be on our guard every day because many false teachers have gone out.

Paul tells us in Eph. 4:14, “Be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive.” My dear readers, let us be on our guard; there are many of these deceivers. If they do not get you from the pulpit, they will get you through the press. And I really believe more people are captured by the smooth literature. The titles and headings are smooth and appealing, and many good people are not able to discover the false, unsound doctrine under the cover.

Just read 1 Cor. 3:11, and let us read our Bibles more and books less. We are living in an age when people are going wild on prophecy; book after book is being written along these lines. And many minds are being disturbed. Dear readers, read your Bible and be on your guard against false doctrine.

Now read Tit. 3:10; look up the meaning of the word heretick; then see what we are to do with them.

2 Peter 2:1-3, tells us there shall be many false teachers among us. Just as there were

false prophets in the past. And if there are false teachers they are sure to have a false message.

If you will study these texts I think you can readily see that all who find non-essentials in the Gospel, are false teachers, bringing a doctrine in opposition to the Gospel. If people will open their eyes there is much more false doctrine than many folks are thinking. Let us know that everything in opposition to the true Gospel is false doctrine. The Gospel perverted becomes false doctrine; compromise of Gospel truth makes it false doctrine.

—Wauseon, Ohio.

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## THE KINGDOM OF GOD.

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J. H. Beer.

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When Christ foretold the disciples of the destruction of Jerusalem and of his coming, they asked when shall these things be? After enumerating a number of things and conditions, said, so likewise ye, when ye shall see these things come to pass, know ye that the kingdom of God is nigh at hand. Luke 21:31. Christ's Kingdom will be a material personal visible organism. This kingdom will include who will have accepted Christ as their Savior after they have

passed through time of Jacobs trouble. Jer. 34:7. Ezl. 36:31. Zech. 13:9. Israel is to be restored. 2 Sam. 7:10. Deut. 30:1-6. Amos 9:11, 15. Isa. 27:12. Jer. 16:14-15. If you have studied these scriptures, do you wonder that the great mass of the Jews of this present time still believe that they will be returned to the land of Canaan. All orthodox Jews cling to this hope, shall we who have greater light - refuse this testimony of the Word? Perhaps you say these prophecies were fulfilled in the return from Babylon. Not so, that was the first time but there is to be a second restoration. Isa. 11:11. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. In the first restoration it was only Jews who returned. In the second or future restoration it will be Juda, the two tribes, and Israel, the ten tribes. Jer. 3:18. Eze. 36:10. Ezk. 37:15-22. At the first restoration they returned to be overthrown and driven out. But in the second they shall return and remain, no more to be driven out. Amos 9:15. Ezk. 34:28. Eze. 36:11, 12. Isa. 60:15, 16. All nations shall flow unto Israel. Mica 4:1, 2. Zech. 8:20-23. Thy Kingdom come is a personal

reign of Christ on the earth, of at least a thousand years. Rev. 20:4. He was prophesied to be King of the Jews. Matt. 2:2. He said he was King of the Jews. Matt. 27:11. He was crucified as King of the Jews. Matt. 27:37. He came preaching the Gospel of the Kingdom, saying the time is fulfilled, the Kingdom of God is at hand. Mark 1:14, 15. He said the Kingdom was among them. Margin, Luke 17:21. He came unto his own and his own received him not. John 1:11. He would have set up His Kingdom, but they rejected and crucified Him. Mat. 23:27-39. However, God raised him from the dead and set him on high. And he shall send Jesus Christ, which before was preached unto you. Whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his prophets since the world began. Acts 3:20, 21. The Kingdom is the manifestation of the glory of Christ, which shall follow. 1 Pet. 1:11. Math. 19:28. Math. 25:34. The Jews rejected and slew their King, they were not willing to have this man rule or reign over them. And the Kingdom did not immediately appear, although it came nigh to them. Luke 19:10, 11. The Kingdom of God is still future.

Luke 22:16-18. Math. 26:29. Joseph, of Aramathea, who laid the body of Jesus in the sepulcher waited for the Kingdom of God, indicates it was still in the future. Mark 15:43. It was in the future when Paul exhorted the disciples to continue in the faith. Acts 14:22. It was in the future when Peter exhorted the Brethren to make their election sure. 2 Pet. 1:10, 11. And it will be future until Jesus, having received the Kingdom, shall return to recompense tribulations. Luke 19:15. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Math. 13:43. Rev. 11:15. Dan. 7:14-27. When the former prophesies concerning Israel's captivity, bondage and their dispersion were literally fulfilled, why not expect their restoration to personal and literal in their fulfillment. A Jew asked a Protestant minister if he believed Luke 1:32 and 33 were to be literally interpreted. He said, I do not, I rather apply them to the church spiritually. The Jew said, you believe verse 31 to be literally fulfilled? Yes, said the preacher. Why do you believe verse 31 to be literal, which is more difficult to believe, and make a spiritual application of verses 32

and 33? Oh, said the preacher, I believe verse 31 is literal because it is a fact. The Jew said with an air of scorn, you believe scripture because its a fact. I believe scripture because it is the Word of God. Can you condemn the Jew for rejecting Christ literally and you refuse to accept verses 32 and 33 literally? Which says "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of his father David: and He shall reign over the house of Jacob, and of his kingdom there shall be no end." When the number is complete that he, Christ, is calling out of the Gentiles to make himself a name, then shall I build again the tabernacle of David, which is fallen down and I will set it up. Acts 15:14, 16, 17. The Millennial Kingdom will be a literal reign of Christ on the earth and not simply a spiritual exaltation of the church. A King shall reign in righteousness, (Isa. 32:1, Jer. 23:1-6) upon the throne of David. Isa. 9:6. The apostles shall sit upon the twelve thrones (Math. 19:28) and the saints shall reign upon the earth. Even so, come, Lord Jesus.

—Denton, Md.



o o o o o o o o o o  
 o  
 o YOUNG PEOPLE'S o  
 o  
 o CORNER o  
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 o o o o o o o o o o

# THE HEAVENS DECLARE THE GLORY OF GOD.

Psalms 19:1.

Ruth Beltz.

David, the shepherd boy, the poet and the man after God's own heart, gives us this beautiful quotation from Psalms, "The heavens declare the glory of God; and the firmament showeth his handiwork."

As we watch the day fade out once more and see the hand of the Master Artist paint his beautiful sunset pictures on the canvas of the western sky, we are made to think like William Blake, the poet, who when asked if he say anything more than the subsiding of a red disk, he answered that he saw far more; he saw an innumerable company of Heavenly Host crying, "Holy, Holy, Holy, Lord God Almighty."

The sunset is an old, old picture and yet it's ever changing, ever beautiful and ever new. To see so lovely a picture fills one with beauty and

awe never to be forgotten. Of whom and what does it tell us? It tells us of Jesus and His love.

The shadows lengthen, slowly and silently darkness steals across the sky. God spreads his dark velvety curtain over the heavens and lo! the vesper star appears in all its brilliancy and glory. And as we watch one by one the other stars appear until the heavens are dotted with myriads of sparkling jewels.

"When I consider thy heavens, the works of thy fingers, the moon and stars, which thou hast ordained", when we gaze on so lovely a sight, the array of planets that sweep around the sun, the moon seems as a silver ship sailing on the vast expanse of the heavens, the thousands upon thousands of stars making their march across the sky, we are made to think of the might and power of God, and wonder with David when he said, "What is man, that thou art mindful of him?" And yet we know man is God's greatest handiwork. "For thou hast made him but a little lower than God and crownest him with glory and honor." Psalms 8:3-5.

Does God give us an invitation to study the wonders he has created? Turn with me to Isa. 40:26, and read,

"Lift up your eyes on high, and see who hath created these, that bringeth out their hosts of numbers; he calleth them by name; by the greatness of his might, and for that he is strong in power, not one is lacking."

Not only do the heavens declare the glory of the Almighty, but the earth on which we live is filled with his wonders. Only man has marred its beauty with sin. Even the tiny blue bell that blooms:

'Neath cloistered boughs, each  
floral bell that swingeth  
And tolls its perfume on the  
passing air,  
Makes Sabbath in the fields  
and ever ringeth  
A call to prayer."

"Oh, Jehovah, how manifold are thy works! In wisdom has thou made them all: The earth is full of thy riches." Psa. 104:24.

The more we appreciate, cultivate and treasure Nature, the more we will find that life is a beautiful illustration of the Divine.

Jesus often departed into a solitary place to pray and commune with his Father. He loved to be alone with nature. Among the hills, by the Sea of Galilee, in the wilderness and mountains he would go to pour out his soul in medi-

tation and prayer for all the world. Mark 14:23, "He went up into a mountain apart to pray: and when evening was come, he was there alone."

A study of nature, combined with the Bible, broadens and elevates the mind. It gives us a clearer idea of ourselves and our Creator. How many go through life with no knowledge or thought of the wonders and beauties of creation?

"Alone with Thee—amid the  
mystic shadows  
The solemn hush of nature  
newly born;  
Alone with Thee in breathless  
adoration,  
In the calm dew and freshness  
of the morn.

So shall it be at last in that  
bright morning,  
When soul awaketh and life's  
shadows flee,  
Oh, in that hour fairer than  
daylight dawning  
Shall rise the glorious thought,  
I am with Thee."  
(Harriet Beecher Stowe.)

R. D. 3,  
Massilton, Ohio.

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### ALONE.

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Ada Whitman.

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It seems to be the inclination of human nature to lack

the courage to stand "alone", or in other words to be different from those around us. We have learned that Israel looked around about her and wanted a king like other nations. And so it has been down through the ages.

But we find in this Christian warfare that the true child of God must stand "alone" a great many times. Sometimes it is in opposition to our neighbors, perhaps a whole community, sometimes our kindred: but we dare not allow even this to come between us and our Savior, for He has said in Matt. 10:37, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me". Better stand "alone" with Jesus than to have the whole community where we live with us without Him. The friendship of the world is enmity with God." These trials and persecutions should cause us to feel the love of our Saviour more and more and lead us to depend more on him for help and courage.

God's people should always be courageous. When we were baptized we vowed to serve Him and in serving Him we must fight against the world, the flesh, and the devil. And there will be times when

we must stand "alone". If we are faithful he has promised never to forsake us nor allow to come upon us more than we are able to bear. We all have our trials and crosses, some one way and some another. But "the way of the cross leads home."

"Jesus was tempted like as we are." So far as human companionship is concerned He was "alone" in Gethsemane. How his soul must have longed for those who were his chosen helpers? Yet they forsook him. Sometimes in our lives those on whom we should be able to look for help and encouragement disappoint us. Then how our souls should lean upon Him. It is then we should feel that Jesus is near for he suffered for us.

"By the thorn-road and no other,  
Is the mount of Vision won;  
Tread it without shrinking,  
brother,  
Jesus trod it—press thou on."

It has been said, "the gem cannot be polished without friction—nor man perfected without trials." God will provide in time of need. It seems when the trials are the hardest we get just the right kind of "food" and encouragement, some way. Through His word, perhaps through a letter from



one of like precious faith, or the "Monitor" comes, bringing its gospel message.

The "Monitor" has meant much to me and I believe to other isolated members as well. It helps to bind us together. And as a church paper seems to me it stands out "alone". Look in the church papers of today and you will find most of them, as a whole, are not carrying sound doctrine, but a space must be given to the "entertainment" of carnal man under "facts and follies", or some other such name. Let us hope and trust that the "Monitor" will not step aside from its humble mission of carrying the Gospel to its readers.

Some might do some helpful work by writing a letter to some whom they feel might need encouragement; and especially it might be helpful to those who are isolated and can not meet to worship with those of like faith, and thus help bear one another's burdens. We can each do our "little bit" although it is a humble service and the Lord who sees our motives will reward us for it.

I believe sometimes the conditions we must live under only help us to feel for others and inspires us to want to help them. We are apt, in this busy life, to forget the

little things we might do to lighten another's burden. May our greatest burdens be for lost souls and not to be concerned so much about the things we must bear.

May we, as the apostle Paul, rejoice under affliction. Dr. Pierson once said, "The fires of persecution begin to kindle when the fires of the Spirit begin to burn." Whoever regards the early history of Christianity will perceive how necessary to its triumph was that fierce spirit of zeal which, fearing no danger and accepting no compromise, inspired its champions and sustained its martyrs.—Lytton.

Did the early disciples fail in their duty of carrying the gospel because they must stand "alone?" Did Moses shun his duty when it was his to stand before the hard-hearted Pharaoh? Did Joshua and Caleb fail because they were in the minority? No, they had a purpose at heart and trusted in God. His promises are just as strong today if we are faithful to Him. Determination and firmness of purpose are necessary to those who would fight in the army of the Lord.

May these lines fill their mission by helping to make someones burden lighter and help them to stand "alone" for His sake, if need be.

“Do the threat’ning shadows  
 ’cross your pathway fall?  
 Does the midnight darkness  
 oft your soul appall?  
 Soon the clouds will scatter,  
 and the storm be past;  
 Never be discouraged, let your  
 faith hold fast.

Are the burdens heavy, you  
 are called to bear?  
 Do your foes oppress you, is  
 there none to care?  
 On your Burden-bearer, all  
 your sorrows cast,  
 Lean a little harder, let your  
 faith hold fast.

Are your pray’rs unanswered  
 thro’ the weary years,  
 And by all unheeded, fall your  
 scalding tears?  
 From the furnace testing, you  
 will come at last,  
 As the gold most precious; let  
 your faith hold fast.

On life’s stormy voyage, pull  
 a steady oar,  
 Tho’ the lightning flashes and  
 the thunders roar;  
 To the Rock of Ages be your  
 anchor cast,  
 ’Till you reach yon haven, let  
 your faith hold fast.

—West Millgrove, Ohio.

### UNION.

A. B. Woodard.

Our Saviour says in his

wonderful prayer: “Neither  
 pray I for these alone, but  
 for them also which shall be-  
 lieve on me through their  
 word; that they all may be  
 one; as thou, Father, art in  
 me, and I in thee, that they  
 also may be one in us: that the  
 world may believe that thou  
 hast sent me.” (John 17:20,  
 21. Read verses 22, 23.)  
 There is a great strength in  
 union. “United we stand, di-  
 vided we fall.” Our brother-  
 hood stands united on the  
 ordinances of God’s house; on  
 the principles of non-resist-  
 ance in carnal warfare and in  
 gospel principles in general,  
 but are divided on the right  
 of franchise: many go to the  
 polls and cast their ballots  
 for the one of their choice;  
 while others stay away from  
 the polls, on account of con-  
 scientious scruples. My breth-  
 ren, this diversity of opinion  
 should not exist, and if not  
 corrected, I fear, will cause  
 serious trouble in the future.

As this difference of opin-  
 ion exists, solely, in the way of  
 looking at our rights in the  
 kingdoms of the world. We  
 want to look at it fairly,  
 squarely and prayerfully.  
 Jesus says, “my kingdom is  
 not of this world.” (John 18:  
 36.) Of his apostles, they are  
 not of this world, even as I am  
 not of the world. (John 17:  
 16.) The world, when applied

to people, as above, means all, not in the kingdom of Christ.

God in his word has very plainly pointed out five kingdoms, their nature and duration. (Dan. 2:31-45, and 7th chapter.) Also another mighty power for which we will find a name when we get to it.

Four of these kingdoms are symbolized by four great beasts, whose nature is to devour, tear in pieces, and destroy. (Dan. 7:4, 5, 6, 7, 17, 23..) The fifth kingdom is symbolized by a little stone cut out without hands. (Dan. 2:34, 44, 45.)

For the ending of the three first kingdoms see Dan. 5:1, 2, 3, 4, 30, 31 and 8:7, 8, 20, 21.

We come to that kingdom symbolized by that unnatural beast with great iron teeth, Roem, with all its cruelties.

There is a prophecy reads like this: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor. The mighty God, The everlasting Father, The Prince of Peace." (Isiah 9:6.) I am of the opinion that the devil and the leading men of the Roman empire were better informed in all prophecies, in any way pointing to the setting up of God's kingdom, than you and I are. I believe it because,

when a little innocent child was born in Bethlehem, the devil stood ready to destroy that child as soon as it was born, using king Herod, one of the Emperors as instruments, to do the bloody work. (Rev. 12:1, 2, 3, 4, and Matt. 2:1-11.)

The devil, believing they had killed Jesus by destroying all the children of Bethlehem, rested easy for thirty years: When lo, and behold, Jesus appeared on the banks of the Jordan.

This time the devil, instead of trying to kill Jesus, tried to induce Jesus to worship him by offering him all the kingdoms of the world and the glory of them, claiming them as his, and I am not going to deny his claim. Jesus turned his offer down.

Three years after this the Jews and Romans succeeded in taking Jesus' life. But it was too late for theirs and the devil's cause.

Jesus had finished the work his Father had given him to do: He had called his apostles and instructed them in the principles of his kingdom. Had proved, by his many miracles, his death, resurrection and ascension, that he was the Christ, the Son of God.

The apostles began preaching the gospel of the kingdom, the little stone cut out without hands, began to rule, three



thousand was added to the church in one day, soon there was five thousand men, soon there were multitudes of both men and women added to the Lord. The fifth kingdom of Daniel's prophecy was set up. From the start the Christians were persecuted, but persecution was like fighting fire with a fan, it spread the flames. Devout men went everywhere preaching the word.

Why should the Christians be persecuted? They had harmed no one, had killed no one. The answer is simple and plain. Every Christian born into the kingdom of Christ, came out of the kingdom of the world, which Satan claims and he doesn't want his ranks thinned out.

Time passed on, Nero, the Emperor, unmercifully persecuted the Christians by burning them at the stake and throwing them into the lion's dens. Yet the Christian influence continued to spread. In course of time Constantine came to the throne and changed the seat of his government from Rome to Constantinople. Rome was on the decline. Christianity was corrupted. That power whose full name is Mystery, Babylon the Great, the Mother of Harlots, and the Abomination of the Earth, occupied Constantine's former seat, Rome. (Rev. 17:5.).

She was the Church — Kingdom — An unlawful, unholy union, an harlot.

Union of Church and State was unknown in the Apostolic Church. She persecuted and killed more Christians than old pagan Rome had done. (Rev. 17:6..)

For those who have been corrupted by her see Rev. 17: 2; 18:3; 19:2.

No wonder that God sent a voice from heaven saying, come out of her, my people, that ye be not partaker of her sins. When in the height of her glory, she became so haughty, brazen-faced that her lovers, Germany in particular, stood by Luther and a reformation was effected which shorn her of her part of her power; but she still sits on the seat of the scarlet colored beast: exerting her pernicious influence over, I believe, every nation under the shining sun.

I am of the opinion that a careful comparison of the kingdom set up by God which has never, by violent hands, taken the life of one human being, with the kingdoms of the world that have killed their millions in bloody wars, with spear and sword and shot and shell; will settle the question of voting for the officials of the worldly kingdoms. Then

we will be united in Christ on this subject.

Just think of the inconsistency of those who have come out of the kingdom of the world and enlisted under the banner of the Prince of Peace going to the polls and casting their ballots for the Commander in Chief of the Armies and Navies of the U. S. A., and then when he has declared war and called for men to fight the battles, going to him with the plea, we are your friends, we voted for you, but we don't believe in carnal warfare, please excuse us.

What will the answer be?

Callender, Iowa.

### ANOTHER YEAR.

We have entered upon a new year, and with the new year a new decade: we are no longer in the twenties, but in the thirties. And at the end of each year we cannot but exclaim at its shortness. Our days "are swifter than a weaver's shuttle"; but thanks be to God that the latter part of the verse is not true of them, for we have hope that when all our years are past we shall be better off than we are here and now.

With the passing year man passes. So many of our close friends have passed in the year just closed. Hardly an

issue of the church paper but contains the notice of the going of some one with whom we were closely associated in years gone by. And we cannot but wonder who will be the next one to be called. Will next year find us here? Will we see the beginning of another decade? We do not know, and it does not matter; the main thing is that we live right this year, and then live right again next year, if so be that the Lord sees fit to give us that much more time on earth.

And it is not only the old who pass with the year. Death is no respecter of persons. It is harder to see those entering on life depart than to see the older persons, for we realize that in the course of nature they must soon go. But the young, the very young, who seem to have before them a life of usefulness; that is different, and their places cannot be filled. Yet we know that whatsoever the Lord does is well done, and that the time when he calls is the best time. We do not and cannot know his reasons, for he sees not as man sees; but to know that he calls is enough, and we can only bow, even though with sad hearts, to his will. God knoweth best.

Knowing that our time is always ready, what sort of

men ought we to be? We know, but we so often fail to live up to our knowledge—more so when we have to do with the Lord than we do with men. We would not think of postponing our duty to man as we do to God. We would not postpone the payment of a debt of love so long to a man.

But one thing is needful, and we are too slow in seeking that good part which shall not be taken away from us. We make excuses for our neglect, but we cannot find even one good reason for it. We are not wise in so doing. We should do better this year than ever before; we should follow more closely in the footsteps of the Lord Jesus. If the end of the year does not find us farther along the road toward heaven than the beginning, we shall be classed as unprofitable servants. May he help us, as we draw near the end of life's journey, to draw nearer to him.

—G. M.

### WHAT DO WE OWE OUR PARENTS FOR PRAYERS?

Elizabeth Erb.

As the above subject has been given to me, I will class the prayers of my parents in-

to three divisions. The public, the secret, and the family altar. The public prayer has an important time and place. No season of public worship would be complete without it. How well do I remember the public prayers of my father and his co-laborers in the ministry. There was power in those old time prayers. So hallowed was the place that I would have been afraid to whisper to my associates kneeling by my side during prayer. And I can remember some of those sentences of prayer yet. Although there is possibly no other form of prayer as much abused as is the public prayer.

When a long continued service is gone through without once using that perfect form given by Christ himself, or when it is so fashioned with high language to please the ear of man. And when it is used to cover up the wrong of some questionable entertainment, which cannot meet the approval of God. The secret prayer is indispensable. No true disciple of Christ could get along without it. It is there we can come with all our trials and temptations, our joys and sorrows, even though we do not have language for expression, God knows our motive, and he loves a broken and contrite spirit. I can



think of many times when I knew my mother to be engaged in her silent devotions. And one instance is more vivid than all the rest, when in the stillness of the night, and she thought I was asleep, she breathed a little prayer by my couch. Only twenty-seven words in that little prayer, but it is as clear in my mind to-day as it was at that time. In my youthful days it was my pleasure to associate with a large family of girls and boys. In time they all became workers in the church. After I became mother of a family I wished many times I could understand the power of influence of those parents. In time it so happened that I met one of the boys of the family. I said to him, "Can you give me the secret of your parents' success in rearing you all for Christ? He said, "It is no secret, it was mother's prayers." I said to him, "Well, I have known other good mothers to pray and don't realize the joy your parents did." He said, "They don't pray right. It wasn't father's preaching, it was mother's prayer that saved us all." I said to him, "I have heard many mothers pray, and pray for their children, and I never heard your mother pray." He said, "O, my mother prayed in silence, she

prayed continuously. There were so many of us, and her duties were so great, that she may not always been able to have set times for prayer. When administering to our many wants, dressing a bruised finger, or sewing on a button, her lips were moving in prayer. It was mother's prayer that brought us all to Christ."

The family altar is far-reaching in effect, and leaves lasting impressions. How well do I recollect the long winter evenings in the home of my childhood, when at a certain hour all books, slates and pencils were put aside for that period of devotion. Or it may have been a family guessing, or spelling contest that had to be dismissed. Or in the mellow twilight of summer, as the evening work was finished, we would gather one by one around that altar. We didn't light a lamp. The Holy Spirit shone in the lives of those parents and illuminated the whole circle. And we could sing those old hymns, and repeat scripture verses from memory. And the many people that crossed that threshold and kneeled there. Sometimes it was a favored guest. Ways of travel were slow then compared with now, so it was often a group of Christian believers going to and from

their Conferences and stopped to lodge. Other times it was a day laborer, or a weary traveler, or the beggar from the highway, those who never entered a church door would kneel down with us and rise up and ask questions about our faith and practice. As I think of the children and grandchildren that through the influence of that one altar have set up home altars I fail to make an estimate of the value of our parents' prayers. Although we give our life service, our all, to our Blessed Master, I fear we will never be able to pay the obligation we owe to our parents for their prayers.

Yale, Iowa.

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### JESUS LEADS.

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C. F. Rush.

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"Lead me, O Lord, in thy righteousness because of mine enemies: make thy way straight before my face." (Psa. 5:8.)

Upon starting out in a new year it occurs to me as a people that we should be inclined to look to the Lord as leader and director of our movements in general. That we may thereby be protected from the evil one and that we may rejoice for a straight and narrow way as the Psalmist

implies. When we consider the attitude in many instances where the Lord's direction is not observed as man considers himself able to follow the straight and narrow way, but before going far he is on the broad and crooked road which seems easier to travel as there are no restrictions, and the Great Leader is not thought of. We are inclined much like the generations of the past, there is a tendency to forget God.

In earlier years we very often heard announcements of future gatherings along with, "If the Lord wills." But now usually the Lord's will is omitted and we say we will do so in strong terms. However, the former sounds much better so we think, at least, and he will lead and help us yet as ever if we do not neglect him as our superior. The Pharisee pretended to pray of his self-righteousness and to be heard, but the Publican's prayer was heard instead because of his quiet and unassuming manner. Rom. 8: 14: "For as many as are led by the Spirit of God, they are the sons of God."

Again, we see that unless we allow the Spirit of God to lead we will very likely be led by some other. Therefore it is important in the choosing of our leader. As we are

much inclined like sheep for we will follow something or else nothingness.

I like to think of sheep as they naturally follow a known master gladly. But are not inclined to be driven as that does not appeal to their nature so well, and upon forcing them to move they give up and sullenly lie down. Seems to me there ar some very good lessons with reference to flocks that we might profit by considering more.

John 10:2-3—

2. “But he that entereth in by the door is the shepherd of the sheep.

3. “To him the porter openeth and the sheep hear his voice; and he calleth his own sheep by name and leadeth them out.”

“Lead me through the fields of sunshine and the pastures green:

On Thy arms of love and mercy

Let me ever lean.

Lead me, Shepherd, through the valleys, Lest I go astray:

Lead me kindly Shepherd, lead me,

To the perfect day.

Lead me through the night’s grim shadows

To the perfect dawn,

Of the day to which we’re hastning

Lead me kindly on.”

Wauseon, Ohio.

Jan. 8, 1930.

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o NEWS ITEMS o

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Dallas Center, Iowa.

Bro. E. D. Fiscel of Yale, Iowa, held one weeks meeting at Dallas Center. He gave us some good admonition from the Word of God. We had a good attendance most of the time. No one started in the Christian life, but may God help that the seed which was sown will spring up in lives, and bring forth fruit.

Pray for us that we will be found faithful when the Lord comes again.

—Orville Royer,  
Correspondent.

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Eldorado, Ohio.

We, the Eldorado, Ohio, church met in our regular quarterly council, December 19, 1929. Our Elder presided. Eld. Joseph Robbins was with us and gave us good admonition.

We elected Sunday School officers for the coming year.



We ask an interest in the prayers of all for the work at this place that we might hold out faithful.

—Gladys Miller,  
Cor. Sec'y.

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### Announcement.

We the Dunkard Brethren of the Pleasant Ridge Church closed a two weeks series of meetings, with Bro. Myers, of Pennsylvania, evangelist.

At the close on Saturday, we held our love feast and the best of spirit prevailed, and all the members have been built up to a higher standard through the powerful preaching of Bro. Myers.

Owing to the severe cold weather our attendance was not as large as expected.

—Loma Cook.

R. R. 3.

Montpelier, Ohio.

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On December 23rd, Elder L. I. Moss commenced a series of meetings in the Quinter church. We had good interest and good attendance throughout the two weeks. Had good weather and good roads.

Elder Moss gave us eighteen gospel sermons in great power. The gospel seed has been sown in many hearts, and in some hearts it is going to grow, for we have the promise:

“This word that goeth forth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

We praise God for men that preach the word. The church has been built up spiritually, and two dear souls have been added to our number.

On December 28, we met in council, Elder Moss presiding. Our church and Sunday school officers were elected for the coming year.

Two deacons were called by the church, Bro. John H. Halteman and Bro. John Williams. Bro. Ralph Eller was ordained to the full ministry. All were duly installed by laying on of hands.

Elder Moss was chosen as our presiding Elder. Saturday, January 4, commencing at 10:30, our Love Feast and communion in the evening, Elder Moss officiating.

We were glad to have with us at this meeting Elder Marion Roesch and wife, of McClave, Colo. Bro. Joe Wertz, also of McClave, and Bro. Wm. Root of Great Bend, Kans.

These were all very spiritual meetings. We praise God for these heavenly places in Christ Jesus.

Elder Moss left on the even-



# BIBLE MONITOR

VOL. VIII.

February 15, 1930.

No. 4.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE WONDERS OF THE WAY.

Continuing the write-up of our "Western Trip", we begin with the "Royal Gorge" of the Arkansas River through the Rocky Mountains. Here by some perhaps inexplicable force the mountain seems to have been heaved apart and a gateway formed for the thread-like stream which winds its way from the crest of the mountain, 10,000 feet at its source, to the rolling plains of Colorado east of the mountains.

This gateway is said to have been discovered by Lieut. Zebulon Montgomery Pike, who discovered the giant peak of the Rockies which bears his name.

This gateway has been seized, in recent years, by the D. and R. G. R. R. Co., as a route of transportation, and over its line, which winds its way across the mountain via Leadville, the highest incorporated city (10,240 ft.) in the

world, thousands of people and millions of produce and other freight are carried every year. A wonderful piece of engineering, this! At one place, now known as the "Hanging Bridge" the "gorge" is too narrow for both the stream and the road bed, so the track is suspended from giant braces of steel firmly anchored in the walls of stone. At this point also may be seen—the train stops for this view—the "Hanging Bridge", perhaps the greatest engineering feat of its kind on the globe. Up there 1,053 feet above the stream, 1,253 feet long and 18 feet wide, suspended in the air is Hanging Bridge over which scores of autos are driven daily, a sight to behold! Imagine, if you can, a ride 351 feet in the air and 417 feet long, and you have an idea of this wonder of modern engineering and construction to meet the demands of a crazed pleasure seeking populace called human beings.

A peculiar sensation is ex-



perienced in high altitudes indicating the rarefied condition of the atmosphere, and evidenced by a sense of fullness and popping in the ears. This feeling was experienced in crossing the Rockies of Colorado, Siskiyou of Oregon and the mountains of Arizona.

Another wonder of the way is "bridal veil", a huge stone near a small town named for it, Bridal Vail. This wonder as seen from the train, bears a striking resemblance to the back view of a bride in her wedding veil or robe, enough so, as to make this impression on the mind of a traveler as he hurries by. Then too, near Salt Lake, is the great Mormon temple, perhaps the most imposing religious structure in the United States. One is made to wonder at the courage, daring, hardships, suffering and fortitude of Brigham Young and his deluded followers must have had and borne, to make this stupendous undertaking, and finally to make the achievement a reality.

Imagine an emigrant train of some ten or a dozen "prairie schooners" wending their circuitous way around and over huge mountains building their own roadway in a trackless forest, not knowing their destination, or whither they were going and you have a

faint idea of the undertaking.

But such is the desperation to which men may be driven by blind fanaticism and superstition.

Not the least of these wonders is how an impostor as Joe Smith, the founder of this religion, was, could succeed in setting on foot a movement that would attain to such proportions as Mormonism is today. Confucius and Mahomet are similar examples of impostors.

In New Mexico at Carlsbad, has been discovered another wonder, excelled perhaps by none of its kind.

A few years ago, a man by the name of James Brown, on observing numbers of bats on three successive evenings and mornings going from and returning to a certain point on the mountain, made an investigation. He discovered they went into and out of a cavern in the mountain.

Accompanied by a Mexican lad of 14, he explored the cavern, having provided themselves ropes for ladder, lights, water and food for the three days exploration. Being unable to finance the proposition he presented the case to the Government. President Coolidge dedicated it and now the tourist may descend by stairways to its bottom 750 feet below the entrance. The

first flight of stairs containing 210 steps, with others of 10 or more steps, a journey of 16 miles under ground may be taken and the end is not yet.

The largest room is two miles in circumference and 350 feet high from floor to ceiling with a pit which has been measured to a depth of 125 feet below the floor. How much deeper it is, is not known. It is said 500 rattlesnakes were discovered in one part of this cavern and killed. All this sounds very much like a place we read about in the Bible, only which one of these snakes is the "worm that dieth not," is not known, and no fire or imps has been discovered yet.

The tourist is told when in this large room with the pit, if he has his mother-in-law along and wants to get rid of her he needs only to give her a little push.

The last and greatest of these wonders is the great pile of rocks, and dirt piled up in this western part of our country, varying from a few hundred feet to 16,000 feet in height, with a broken and uneven surface, unfit, largely, for human habitation. Whether this area, equal almost to one-third of our country, was so formed at the beginning, or whether it was an afterthought

of its Maker, heaved up by the forces of nature may never be positively known, but one thing is certain, **it is there.**

Just what this huge pile of rocks was made for, or what wealth they may contain, will be left to future generations to reveal. We do not know.

One cannot travel this wonderful part of our country without being impressed with his own insignificance. Standing at the foot of Mt. Shasta, that giant monarch of the Pacific slope, with its summit towering 14,000 feet and covered with a mantle of snow, as it were a huge tent pitched in mid-air, one is made to realize his littleness and insignificance. Then too, in beholding these wonders, one realizes more and more the meaning of David when he said, "How manifold are thy works, O Lord, in wisdom hast thou made them all", and "great and marvelous are thy works, O Lord."

One cannot behold these wonders without being impressed with the omnipotence of their Creator. They did not come by chance. "The heavens declare the glory of God and the firmament (including the earth) sheweth his handiwork."



**CORRECTION.**

District Meeting of District No. 2 will be held the first Wednesday of May instead of April as was given in Monitor of January 15. The meeting will be in Pleasant Ridge Church, Ohio. Elders meeting and preaching services Tuesday evening at 7 o'clock.

Make plans to be there and enjoy the meeting.

L. W. Beery, Clerk.

**FAITH OF OUR FATHERS.**

There is much that has happened of late years in the churches, especially in our own denomination that causes us to wonder. Changes have come about in a short period of time that were never dreamed of by most people. These changes have been brought about in such a deceptive way that many people have been swept clear off their feet. As a result many church people are now doing things with little or no thought that a few years back they would have said were absolutely wrong. It is very evident that satan still has those same subtle and deceptive ways that he had in the garden of Eden, and is still cunning enough to pass a lie as the truth upon unsuspecting souls.

These departures from the faith in our church are the

result of a well planned program, conceived in the mind of a worldly educated leadership backed by the power of satan. There is sufficient evidence on every hand to prove this fact that it need not be pointed out. The present educated leadership of the Brethren church would have us believe that our forefathers in the faith were in sympathy with the present modern popular system of church practices, advanced education and confused program, whereas reliable records will prove to us just the opposite. Recently I came upon some statements in a book which I believe will be interesting to the readers of these columns, so will submit them.

Elder Landon West was a man of considerable influence in the church some years ago and in the year 1880 he published a book on "Close Communion". He was considered a good, loyal elder and his statements here will give us an idea of the prevailing opinion amongst the leaders of the church at that time. On pages 190-191 of this book we find this—"Trust will injure no one. I wish, however, to offer one suggestion to our brotherhood in addition to what I have already said. It is this: We, as a body, favor close communion, and we, as a



**BIBLE MONITOR**

Poplar Bluff, Mo., February 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



body, also think that we have the truth. This, when we do have it, is safe in our hands so long as our body does not adopt an open communion or a salaried ministry. I do not offer these as an appeal to your weakness, but to your intelligence and sound judgment. To have one of these is to get the other. To adopt an open communion is to get from other churches little or nothing to aid us, but much to hinder; and to adopt a salaried ministry is to do very much the same. It is to open a door for self to come into high places and to make poor men and woman feel that they are

not wanted. To adopt a salaried ministry is to place the church in the hands of a few who care more for the fleece than for the flock; who work less for souls than for their wages, and who will in the end concede any principle, and give up the essence to increase the bulk. Such will always seek the most pay for the least work; give up one practice after another, as others have done, but never lessen their wages, and will in time take every guard away, save that of the purse,—will do much to enlarge its name and its number, but not much for its purity or its peace, and in this condition its holiness will flee, its power will die, and its glory will depart.”

It is evident from this, those who were considered intelligent and of sound judgment in the church at that time, believed in close communion and a free ministry. It was not long however, till advanced education began to play its part, the result of which was a “Transition” in the church. For a number of years the leadership of the Church of the Brethren has been endeavoring to get a salaried ministry established. In connection with this, one of the things most strongly advocated was cooperation, affiliation, fellowship with other

churches. These two things which this elder warned the church against have been advocated so strongly and in such a deceptive way, from the pulpit and in the press, by the "Lectures", "Traveling Secretaries", "Evangelists", etc., that they have gained their ends. The salaried ministry was in due time adopted and open communion has followed.

It is remarkable to note how accurately he predicted the results that would follow. The salaried ministry has placed the church in the hands of a few who care more for the fleece than the flock. One could point out a half dozen of the prominent college men who have been ruling the Church of the Brethren for some years. Annual Conference, as far as deciding anything in regard to the vital matters of the church, is a sham. Everything of any importance is decided behind closed doors by these few men and conference simply accepts or adopts their decisions. Poor people who cannot help pay that salary and support the big program are ignored and are so embarrassed by the strong pressure for means that they become discouraged and drop out.

One can see the evidence on every hand, that these hire-

lings have a greater desire for the fleece than for the flock, and as a result, when the wolf comes the hireling flees and the flock is scattered. We have two examples of this kind in southern Ohio just now. Two of the most prominent pastors and leaders of the Church of the Brethren in this section for years have now departed to other climes. The reason given is, "They were called of the Lord." The fact of the matter is, the wolf came and they, being hirelings, fled. Their respective congregations are practically dead. One has a mortgage of \$7,500.00 on the church building with a scattered membership and the other is in about as hopeless a condition.

As he prophesied, the salaried ministry has resulted in the church conceding her principles and giving up the essence to increase the bulk.

Of late years there has been a strong program of "Evangelism" with hundreds of accessions, the majority of which have never had any "Gospel" conversion whatever. The church membership has been increased, which brings a few more dollars to the hirelings while the "Essence" has been lost. One practice after another has been discarded as out of date, not practical for this age and every guard has

been removed save that of the purse. Ever since the salaried ministry has been adopted a great cry has been going out about money for missions, the majority of which goes into the pocket of the hireling. How true it is, that these few salaried leaders have done much to enlarge the "name" and "number" of the church, but have ignored those things which make for "purity" and "peace". In this condition its "Holiness" has "fled", its "power" has "died" and its "glory" has "departed". How sad it is, after all our forefathers have done to hand down to us a worth-while faith.

With all these deplorable conditions existing much effort is being put forth to keep the old ship from going down. but alas! her doom is sealed. Just recently a strong front was put up in the Messenger, (December 7 issue) in an effort to mislead people. Quite a few of the prominent salaried church leaders were solicited to give their testimony, in this issue, in favor of the present church status. Such subjects as "Why I am a Dunker", etc., were used. Evidently much time and effort had been put upon these articles to make them impressive. Much "Smooth and fair" speech with "high sounding" statements used to deceive

folks. The articles as a whole would seem very good to the casual reader, but to anyone with any knowledge of the church and its past history and the source from which these articles come, the arguments become as empty as a barrel with both ends out. A few years ago the name "Dunker" was scarcely ever used in the pulpit and press of the church. It was evidently the plan of the "progressive" minded leadership, to swing the whole church body out into the current with the other popular churches. In order to do this, the "Five Year Forward Movement", and other plans were launched and a wonderful lot of effort was put forth to accomplish their ends. However, they failed. True enough, the great majority of the church, numerically, was carried away during this period of stress, but we are glad there was a large number of loyal ones who stood firm and were not deceived by these modern, "false prophets". We are glad too, that these loyal ones set about to preserve the faith as it was handed down to us and reorganized as "Dunkard Brethren". Now that we have become organized into a working body and are beginning to grow and prosper, these "progressives", after having cast



aside, trampled under foot and ridiculed the practices which constitute the "Dunker" faith which our forefathers held so dear, stage a "come back" and lay claim to being "Dunkers". Consistency, where art thou?

These worldly minded leaders have launched the Brethren church out into the whirlpool of "worldliness" and have gotten so wrapped up with the things of the world, that they have completely lost their bearings and their efforts to save themselves from their predicament remind one of a drowning man grabbing at straws. Warning to the Dunkard Brethren, steer clear of a "salaried ministry" and "open communion."

L. W. Beery.

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### ABOUT SHOWS.

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The desire for amusement or entertainment has ever been in evidence among the children of men. We do not know when it was first shown in their public entertainments, but we do know that it was long before the time of Christ. And we also have seen enough to know that this desire is perhaps stronger today than it ever was at any time in the past. Of this the immense sums paid to actors and actresses, and the great fortunes

amassed by men who cater to this desire of the people are evidence.

The great majority follow the crowd to the theatre, and there have been but comparatively few who took a stand against the various forms of shows. It was left for the followers of Christ to call attention to the evil tendencies of the show and to oppose attendance at them by those who professed to follow Him. But in our days even the great majority of the professing Christians are in favor of the theatre.

It is interesting to know what stand the early church took on this question, as they generally had more of the spirit of the apostles than later ages. I have been interested in reading what Tertullian has to say about shows. In one place it is, "The laws of Christian discipline forbid, among other sins of the world, the pleasure of the public shows." Again he says: "These things are not consistent with true religion, and true obedience to the true God." How many who profess the Christian religion will agree with this writer of the long ago?

Again he writes: "At first the theatre was properly a temple of Venus; and, to speak briefly, it was owing to this

that stage performances were allowed to escape censure and got a footing in the world. For oftentimes the censors, in the interests of morality, put down above all the rising theatres, foreseeing as they did that there was great danger of their leading to a general profligacy. . . . But Venus and Bacchus are close allies. These two evil spirits are in sworn confederacy with each other, as the patrons of drunkenness and lust. So the theatre of Venus is as well the house of Bacchus. . . . and, without doubt, the performance of the theatre have the common patronage of these two deities." More might be quoted, but this is enough for now.

It does seem to us that the person professing to be a follower of the Lord has read his Bible and attended church services to little purpose if he still longs for entertainment which is in the great majority of cases impure, whose tendency is much more toward the sensual than toward the spiritual. And the spirit which prompts to seek this kind of pleasure is not from above, but is, rather, "earthly, sensual, devilish."

We don't think enough of things above; we don't meditate upon the teaching of the New Testament; we don't

seek to keep ourselves pure; but we do seek earthly pleasures, neglecting the heavenly. Our desires tell what we are at heart. What we most seek is that in which we are most interested. And we deceive ourselves when we say we love the Lord while we seek the pleasures of the devil.

The command to let our light so shine that men may see our good works and glorify our Father in heaven, is not kept by the one who attends the places of shows; rather the light he has is darkness, and how great is that darkness! We cannot gratify the sensuous part of our nature and reap a spiritual harvest, for like produces like; and he who lives for his senses here will not have the pleasures they demand in the life to come, and he will miss the blessedness of spending eternity with the Lord and the hosts of the redeemed.

We ought all to be able to see that the show is not a place for the professing Christian; and our precept and example should be against it.

G. M.

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### TAKE HEED.

Mark 13.

S. P. Van Dyke

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We are living in trying

times:—In days of delusion; in days of false prophets; in days of deceitful workers; days when there is danger of being led away from the gospel of Jesus Christ. The Apostle Paul warns us against deceitful workers. (2nd Cor. 11:13.) "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ."

"And no marvel; for satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." (v. 14, 15.)

These are days of PERIL when the true minister of the gospel must deal with the devil as he is, not as the world thinks he is.

Now we must take the fabled "horns and hoofs, and the forked tail" off the devil, and show him as he really is, a creature of dignity, beauty and great power; with a smooth tongue, and an open Bible, preaching goodness, temperance, love, etc. Some say there is no devil. Those people are blind, and deaf. Look at the history of the past, and see his movements against the Christ, from Eden to the manger, and from Calvary to the end, you will see

his deception all the way through.

Notice his deception against God in Eden, the worlds blackest night, when satan wrecked the whole world.

Then God declared war on him, and said the seed of the woman, "his son", would bruise his head.

The devil never forgot those words, and he is making a terrible fight. When Cain and Able were born, satan thought one of them was the seed that was to crush his head so he had Cain kill able and made a God-rejected murderer out of Cain. Later God promised Abraham the seed should come from his off-spring, and the devil began his fight against Israel. As soon as God said that Jacob was the channel that Christ would come, satan put it into the heart of Esau to murder Jacob.

In the time of Moses, Pharaoh directed by satan murdered all male children of the Jews, to wipe out the seed of Abraham. When God declared the seed would come through the tribe of Judah, satan divided the tribes, and warred against Judah.

And so on until finally Christ was born, and what happened? Before he had preached a sermon or performed a miracle, satan knew he was the seed of the woman



that was to crush his head. Directed by satan Herod slew all the male children in Bethlehem that he might destroy the Christ.

Failing in this, when Christ was on the cross lifeless he doubtless felt safe, but when he arose from the dead and ascended on high he no longer could fight the seed of the woman.

There is where he changed his tactics, and has been persecuting the church ever since, and instead of being an enemy, a friend (?), but determined to crush the church, because he knows the church will rule and reign with Christ when he is bound and under the feet of the Son of God.

Through Nero and a host of other devilish men satan tried to kill of the church. But the more he martyred, the more he burned, fed to the lions, the more the church grew. Then satan saw he could not exterminate the church, he began to use strategy. It would be too much to try to tell what satan has tried to do through strategy, the last, say two thousand years, against Christ and the church. But he is not done yet. The most cunning thing satan ever did was to imitate the Gospel, and do it so closely, that many cannot detect it, can't tell the difference between the gospel of

satan, and the gospel of God. The devil is the smoothest counterfeiter the world has ever known. A counterfeit dollar has no value unless it resembles a genuine, and that so closely people cannot detect it, and it is so with satan's counterfeit gospel, it must resemble the true, so closely that people will accept it.

And before satan is through with his sham gospel, it will be so cunning that he will deceive the whole world. (Rev. 12:9.) A good example of satan's gospel is found in the great parable of the wheat and tares. (Math. 13.) The good seed was sown by the Son of God, but the tares were sown by the devil. Now notice, satan did not sow thorns, or briars, among the wheat, he sowed tares, they look like wheat, and we have two kind of people in the church, real sons of God, and shams, tares, counterfeits, and it's hard to tell them apart, but at the harvest we will know them. The ministers of the devil are not saloon keepers, nor white slave traffickers. Those are his slaves. Satan's ministers are ordained preachers of the gospel. He has "transformed his ministers into ministers of righteousness." The gospel of the devil is not evolution, war, anarchy, drunkenness, debauchery. His gospel he preach-

es is the goodness, mercy, love of God, morals, temperance, brotherhood, peace and the world says all good men morally are saved men. Not so.

That is another of satan's lies by which he is deceiving the whole world. Men and women don't have to do a lot of bad things to go to hell. Neither will good morals save us; good morals alone will disappoint a lot of people. The "new birth, regenerated new people in Christ Jesus can claim salvation. If morality, clean lives could save, why the death on the cross? Why the agonizing, bleeding of the precious Son of God, on the cross? Do not let satan deceive you. "There is none good but one that is God." (Matt. 19:17.)

Since the churches have been preaching character, goodness, prohibition and morality, they have stopped preaching the cross of Christ, shed blood, humility, walking with God. But satan's gospel is not only a gospel of reform, his ministers cast out demons, prophesy in Jesus' name, do many wonderful works, they come with open Bible, preaching the wonders of prophecy, quoting scripture. They "heal the sick, speak in tongues, do many wonderful works."

Not only does satan have ministers, but he will produce apostles who will by counterfeit spirit, by the laying on of their unholy hands do wonders.

And before the devil is through, to complete his deception he will produce false Christs and false prophets, who will do marvelous things to deceive the elect if possible. And these things will be worked out so much like our Lord would do by divine power, it will be hard to distinguish them from the power of God.

Therefore, take heed to thyself, that we are not misled. The name of Jesus will not be left out of his deceptive work. It will be used to good advantage in his deception and prove to be a strong point, so many will claim Matthew 7:23, and say "Lord, Lord, we have done many things in thy name, but he will say, depart I never knew you."

Satan's object is to break down the teaching of the cross. His teaching always leaves out the blood of Christ, and it is being more and more accepted. He will finally substitute the entire god-head. Take heed to thyself.

—Newberg, Ore.



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**YOUNG PEOPLE'S  
DEPARTMENT**

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**SONS OF GOD.**

R. W. Smith

Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures. (James 1:18; 2 Cor. 6:17-18.) Wherefore come ye out from among thm, and be ye separate saith the Lord, and touch no unclean thing: and I will be to you a father, and ye shall be to me sons and daughters, saith the Lord Almighty. (Romans 8:14.) For as many as are led by the Spirit of God, these are sons of God.

The foregoing scripture shows us that God by his own will brought us forth as first fruits of his creatures.

And then we find the admonition to "Come ye out from among them," etc. Meaning for all who would be sons and daughters of God to "come out," and leave sin and all of its wickedness behind, put on the "new man," and by faith truly be led by God's spirit into all righteousness.

So that we might become holy for he is holy, and to

know fully as we are fully known.

We were created in the likeness of God. (Gen. 1:27.) And God created man in his own image, in the image of God he created he him: male and female created he them.

Those two living souls that were placed in the Garden of Eden were created in this natural and spiritual image or likeness, but not in equality.

For what statue or graven image of men of renown (?) is in equality with man?

So we see those two living souls before being banished from the garden bearing the images of God's spiritual body in their natural body, and the image of God's spirit in their spirit.

Gen. 1:26: And God said, let us make man in our image (not equality) after our likeness. Verse 31: And God saw everything that he made and behold it was very good.

This also gives us the idea that their souls were clean and unmarred by any sin.

We also know that if man had been created in God's own equality then he would never have fallen into temptation and our own unworthy spirits would have been different.

But as it is we through the fall of the one man Adam were made partakers of sin. (Rom. 5:12-19.) For all have



sinned, and fall short of the glory of God. (Rom. 3:23.)

But thanks be to God for Jesus Christ the righteous, that by faith in him we can become pure in heart and attain unto the calling where unto we are called.

(Rom. 6:5-6.) For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin.

In Romans 5:12-21, we find that through Adam death came unto all men and reigned until Moses, when the law came and shut up all things in the law.

That the grace of God may abound through faith in Jesus Christ our Lord. (Gal. 3:23-29.)

Before that faith came which should afterward be revealed, all things were shut up in the law so the law was the tutor to bring us to Christ.

But that the faith has come we are no longer under a school-master for we are all sons of God, through faith in Jesus Christ.

For as many of you as were baptized into Christ did put on Christ.

There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for ye all are one man in Christ Jesus. (1 Peter 1:14-19.)

We should live a holy life seeing we call upon a Holy Father. And have been redeemed by the precious blood as of a lamb even the Blood of Christ.

—Box 542,  
Garden Grove, Cal.

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**BAPTISM.**

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Ralph C. Eller

Is our late decision of Annual Meeting, in regard to receiving members from other churches, just what the Dunkard Brethren Church should have?

The baptism of believers by trine immersion, with a forward action, for the remission of sins, accompanied by the laying on of hands on those baptized, and asking upon them the gift of God's spirit is, I believe the teaching of the New Testament.

In this we as a church are united, but there comes a question that greatly concerns the church at this time. Whom shall we receive without rebaptism?

In the first Church Polity we had, "Persons who have

been baptized by trine immersion, for the remission of sins, may be received into fellowship without rebaptism." (Matt. 3:15; Acts 10:35; 2nd Cor. 13:5; Gal. 3:27.)

This did not stand long until the church realized it was not what was desired.

At A. M., 1929, a query was presented with the belief that it would bring about the desired correction. After considerable comment on the paper A. M. gave us the following, "Persons who have been baptized by trine immersion, for the remission of sins, by an administrator, who believed and practiced the whole Gospel when baptism was administered may be received into fellowship without rebaptism." (Matt. 3:15; Acts 10:35; 2nd Cor. 13:3; Gal. 3:27.) This is found in the late Polity.

As this question was before the recent A. M., no doubt many have spent some time studying this subject. I have given it considerable thought and meditation, since I had the privilege of attending A. M. and hearing the various comments on this question.

Since the real purpose of the Dunkard Brethren is a reformation of Christian and Church principles and doctrines, this without any doubt obligates us as a church and

as individual members to keep the church pure, holy, without spot or wrinkle or any such thing.

Thus we see as we have it given in our late Polity we will be expected to receive members from other denominations. The question comes to me, "How are we to be in a position to know, in all cases, whether the administrator, as mentioned in the polity, believed and practiced the whole Gospel, especially when this administrator was a part of an organization which we do not feel follows the Gospel in full, and more particularly since our date of organization?"

Why would it not be a safeguard for us in the future to require rebaptism of members from all churches, except those from the Church of the Brethren, who were members PRIOR to the Dunkard Brethren organization, because until this time we ourselves were a part of that organization. Thus we would have a ruling easily understood and would be treating all alike.

Occasionally we find those who have been members of the Brethren Church, who, for various reasons, feel that their baptism was not what it should have been. These, I feel, should be granted the

privilege of being rebaptized if they so desire.

Why should we compromise? 1 Cor. 12:13, "For by one spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free: and have been all made to drink into one spirit." If we accept members from other denominations without rebaptism, can we say "For by one Spirit are we all baptized into one body?"

Therefore, let us be steadfast, unmoveable, always abounding in the work of the Lord.

—Quinter, Kansas.

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### QUERISTS' CORNER

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Our querist wants to know about lifting a Conference offering to be sent to Conference this year?

Some of our people think this would be the thing to do. Others think it would be all right, only we should first ask Conference to order it.

Conference has virtually ordered it by starting with 1911 as a basis of our reform movement. This custom was in vogue then and has never been questioned since.

True Conference hasn't or-

dered it since 1926, neither has Conference ordered prayer meetings, visiting the sick, making bequests, feeding the hungry, clothing the needy, etc. Must we expect and wait for Conference to rule and order on all these good works? We think not.

Now if you feel like you want to replenish any of our church treasuries that more and better work may be done for the Master just go to it, and see if the "Monitor" or any one else, will complain.

Our greatest need just now is men and means. You can supply the means and pray God to send the men, "laborers into his harvest". You have the Monitor's consent.

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Eld. J. H. Beer, Denton, Md., who has been confined since last July with a broken ankle is now able to be around.

He is "thankful his life was spared." So are we, and no doubt many others are.

He is available for some evangelistic work this year. Those who may desire his services will correspond with him.

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### LAW.

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D. W. Hostettler

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Laws are the necessary re-



lations arising from the nature of things. In this sense all beings have laws. The Deity has laws, whose intelligence and superiority are far above man. And man has his laws. The animal world is controlled by fixed laws.

God is related to the universe as Creator and preserver. The laws by which he created all things are those by which he preserves them. He acts according to their ruler because he knows them; he knows them because he made them; he made them because they are in relation to his wisdom and power.

God's laws are supreme, the same yesterday, today and forever.

God's laws are absolute.

God's laws are unchangeable.

Government is fundamental and is of God. His first law is the law of order. Without law the universe would not exist, chaos would rule. Without law, social life would be a failure.

Rebellion against law. Rebellion against the law of God. Because of this the rebel was cast out of heaven. The first sin in the world was against law, was rebellion against God. Rebels were cast out of Eden.

Talk about liberty, all the liberty we have in the world

is to obey law. And to plead for liberty to do as you please, is to plead for anarchism.

Obedience to law is the foundation of all civilization, civil and spiritual.

Liberty cannot be enjoyed without obedience to law.

Oh, liberty! How many crimes have been committed in this name.

—Peru, Ind.

## GETTING WHAT WE SEEK

Joseph W. Smith

In the 6th Chapter of Matthew; the Savior does some teaching, which we wish to notice a little. In Verses 1-4, he teaches on the subject of doing alms. In the first verse he says, "take heed that ye do not your alms before men, to be seen of them". In the second verse he says, "therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, that they may have glory of men. Verily I say unto you, they have their reward". Then in the 3rd and 4th verses he teaches how we should do our alms, if we wish God's blessing, for our reward.

In verses 5th to 8th, Christ largely comes over the same teaching in regard to prayer: Here he says, "they think they shall be heard for their much

speaking". Then in verses 16 to 18 we have some teaching in regard to Fasting. Jesus says, "when ye fast be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast, verily I say unto you they have their rewards". Then comes a teaching as to how we should do when we fast, if we desire a better reward. Now I have been wondering considerably of late, how well this same thought, and line of teaching might apply to the Hireling Ministry. I was much impressed with this, not so long ago, in hearing of a certain congregation, where their Pastor told them, that if they wished to retain his services, they would have to raise his salary; the report did not say, upon what grounds he made this demand, whether he thought his services demanded more money, or whether he promised them better service, or whether he needed a new automobile or just what was back of the demand. Now would it be any wonder if the Lord would at sometime say to some of these behold you have had your reward. And in Matt. 7-22, the Lord throws out the warning saying: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and

in thy name have cast out devils? and in thy name done many wonderful works; and then will I profess unto them, I never knew you: depart from me, ye that work iniquity".

Now if it is allowable I wish to change my line of thought a little, and speak of a few things that have come under my notice of late, which are taking place in the Church of the Brethren, and while I do so I wish to say that I do this of no ill will or ill feeling, only sorry that such things exist among them. First, I will mention the fact that I have noticed several times in the G. M. of late, where they have spoken of dedicating their Pianos to the Lord, and the latest is, at Wenatchee, Washington where they have built a large Church costing about 100,000 dollars, and among other foolish things have made provision to install a Large Pipe Organ. Oh, Church of the Brethren, is it possible that you have come to such things as these, which is nothing short of a species of idolatry; and I fear that the Lord will say to such, behold you have had your reward, if nothing worse. And I both hope and trust, that the church of the Dunkard

Brethren, will never come to such things as these.

—Woodland, Mich.

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## JESUS IS COMING.

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Ida M. Helm

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Nothing is more certain than the fact that Jesus is coming again. Time after time in his word he has declared he will come again. How glad we are when we know that our friends are coming. If God owns us as his friend we can look forward to his coming with joy. But if we so live that he can not own us as his friend we have ample reason to be terrified.

While we are waiting every one of us have a chance to enter into the responsibilities and joy of the Master. Although there may be great difference in our capacity to serve, he has given each one of us talents to use for him. Our talents are gifts from God whether or not we are willing to acknowledge it, and to him we must give an account when he comes again. He holds us for what he has entrusted to us. Not one of our talents, whatever they may be is too small to be used for him. The boy with the small fishes and loaves

brought them to Jesus and they increased marvelously in his hands. The man with the one talent wrapped it up and hid it away and kept it just as he had received it, and for his lack of using it it was taken away from him and he was cast out from the Master's presence and punished.

We all have our lives to live. Jesus means us not to be idle but to live each day for him, and in the end we will be judged and rewarded according to our life's record. Abraham used his talents for God's glory and thus proved his trust in God and God called him his friend. To have God call us his friend is worth more than to have all the people in the world call us their friend. He is a Friend that sticketh closer than a brother. We are God's friends if we like Abraham prove our faith in him and our love for him by obeying him in all things, not pick out a few things that suits and let the rest go. He says, "Ye are my friends, if ye do whatsoever I command you." (John 15:14.) "Then Peter said unto them, repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) Obey him. He says:



“Salute ane another with a holy kiss.” (Romans 16:16.) Obey him. In John 13:5, he gives us the example of feet washing and when Peter refused to have Jesus wash his feet. Jesus said, “If I wash thee not thou hast no part with me. \* \* \* If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.” (John 13:5, 8, 14-15.) “He gave us in the same chapter the example of eating the Lord’s pass-over supper. In Luke 22, beginning at the 14th verse, we read, “And when the hour was come, he sat down, and the twelve apostles with him. He ate his passover supper with them and gave them the communion of the cup and the bread as emblems of his broken body and shed blood. In 1 Cor. 11:26, he says, “For as oft as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” Obey him. In the 11th chapter of 1st Corinthians he gives us the order of the headship in the teaching of the prayer veil. Let us obey him. In 1st Tim. 2:8-10, he says, “I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner

also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with braided hair, or gold or pearls, or costly array; but (which becometh women professing godliness) with good works.” He is coming again. Let us obey him in all things that he may own us as his friends and that we may meet him with joy and not with grief. He says, “A new commandment I give unto you, that ye love one another.” Let us prove our love by our actions.

—R. D. 2,  
Ashland, Ohio.

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**IRON-CLAD RULES.**

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Samuel Hall

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We hear so much these days about we must not have iron-clad rules in the Church. Even at our last Conference we heard it said we do not want to make some rules too iron-clad. Now listen, dear brother and sister, the word of God is more than iron-clad, so let us stay by what it says. Let us make rules and stay by them. Now let us look what the meaning of iron-clad is. The definition is, “Is clad in iron.” Now let us look what Jesus says in Matthew 24:35, “Heav-

en and earth shall pass away but my word shall not pass away." Now listen, you can burn iron up and destroy it, but just think of heaven and earth as passing away and all that is therein and still the word of God remaineth. Why shouldn't we cling to it and abide by its teaching? Now go back with me to Genesis 2:17, "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Let us stop and study just for a moment what that meant, when they partook of the forbidden fruit. It was death. No iron bands or anything else would have saved them, because God said they would die and they did die and what a horrible death it was. Now go with me to Genesis 12:1 and see what God had to say to Abraham when he said, "Get thee out of thy country, and from thy kindred, and from thy father's house." Now if Abraham would not have obeyed God, would he have blessed him as he did? Verily I say, nay. Who knows what may have become of him. Now go with me to Matthew 28:30, where Jesus say, "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto

the end of the world." Now brother and sister, we must do what Jesus said if we want him to be with us. We must teach and observe all that is in the Bible. But if we do not care to have him with us just drop out here and there and he will not be with us. I myself consider the teaching of God's word more than iron-clad.

Now let us go to Mark 16:16 and see some more what I call iron-clad teaching. Here Jesus says, "He that believeth and is baptized shall be saved and he that believeth not shall be damned." Now if we want to gain heaven and immortal glory we must be baptized, and if we want to be lost we need not be baptized.

Now some more iron-clad teachings of Jesus we find in John 3:3-5, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Now let us see what Jesus has to say in John 13:8, "If I wash thee not, thou hast no part with me." Now may we be as willing as Peter was when he saw that if Jesus did not wash his feet he would have no part with him. May we be just as willing as Peter was to do what Jesus would have him do. Let it be in non-



conformity to the world or whatever it might be; not as some are doing, removing the ancient land mark in removing of prayer veil, and conforming to the world in the adornment of the body, in the styles of the day when the Book says, "Be not conformed to this world."

A few scriptures more for us to consider: 1 Cor. 6:15, "Know ye not that your bodies are the members of Christ?" How pure we ought to keep our bodies. 2 Cor. 6:17, "Wherefore come out from among them, and touch not the unclean thing." The thing I have mentioned in the above, I believe God will call unclean. Now let us not do what will be unclean in the sight of God. (1 Peter 5:5.) "Likewise, ye younger, submit yourselves unto the elder. Yea all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

May the elders of the Dunkard Brethren be as God would have them be, and then let the laity be in subjection to the elders and then may we all be as God wants us to be for his rules he has laid down for us to go by are more than iron-clad.

Now may we all strive to do

the will of the Heavenly Father so when it comes time for us to leave this world that we may all be gathered to that beautiful home above where we can clasp glad hand and sing those beautiful songs with the redeemed. Amen.

—Laura, Ohio.

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All orders for Politics and Manuals have now been filled. We still have a supply of these and Brethren's cards and await your orders.

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**NEWS ITEMS**

**Shady Grove, Pa.**

We, the Waynesboro Congregation met at the home of Bro. and Sister Wm. H. Sprenkle on January 4th, in quarterly council. Elder Daniel S. Flohr in charge. The meeting convened at 2:15 P. M., by singing "Nearer My God to Thee", after which Bro. Flohr read a scripture lesson and lead in prayer. Our secretary not having arrived yet Bro. Flohr appointed the writer Secretary pro tem. Bro.. Flohr then asked that the Secretary



read from the Polity booklet the rules governing Annual, District and Council meetings. Our Secretary having then arrived he was asked to read minutes of our former council meeting, which was done, and the minutes approved. Bro. Flohr then asked the different officers to give in their reports. Our church treasurer gave his report showing church rent and all other bills paid up till January 1st, and a balance in the treasury of \$28.38. While it doesn't show a large amount in the treasury we have had some expense the past year in the way of tables for our Lovefeasts and all necessary dishes and things that are used in connection with the Lovefeast and our series of meetings. The auditing committee reported having audited the treasurer's book and found everything correct. The report was accepted.

Sister Jessie Demuth, our Monitor agent, reported 11 subscriptions sent in, 4 being new subscriptions.

Sister A. Helen Flohr, who was elected at a former meeting as treasurer of a Building Fund, reported having received \$20.00.

All officer's terms, except the Elder, having expired, an election for officers was held. But before the voting, an

aged Sister and her daughter from the Church of the Brethren were received into church membership.

Bro. W. H. Demuth re-elected Church Secretary. Bro. John E. Demuth, Treasurer; Sister Jessie Demuth, Monitor Agent. Sister A. Helen Flohr, just having been elected indefinitely at a former meeting, was re-elected Treasurer of the Building Fund for a period of two years. The writer re-elected Monitor Correspondent.

As we discussed the building question we found it necessary to elect trustees. The following Brethren were elected in the following order: Bro. John E. Demuth for 3 years; Bro. Howard Linebaugh, 2 years; Bro. W. H. Sprenkle, 1 year. They were instructed to look up several lots as building sites and get prices on the same and report to the church, at which time it will then be decided which one to purchase.

Howard Linebaugh and H. N. M. Gearhart were elected as an Auditing Committee for the next year.

A request for more evening preaching services was given in. Decided to give one more evening service each month for the first quarter. If interest is sufficient the





# BIBLE MONITOR

VOL. VIII.

March 1, 1930.

No. 5.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THAT IS IT.

We saw something in print recently under the caption of “The Humble Christian and the Scholar” that reveals as a fact what we had half way surmised as being the truth in the case.

Here is what we saw: “When the unlettered Christian and the learned scholar are willing to sit down together and find each other out, the things of the kingdom will move faster and more smoothly. \* \* \* The scholar insists upon the scientific method. The only way to plant your feet on the rock of tested truth is by the process of ‘experimentation and observation.’ And the Christian who knows nothing but his Bible says ‘Come and see’; ‘Prove me now herewith’; ‘He that willeth to do \* \* \* shall know’. Join the company of those who ‘by reason of use have their senses exercised to discern good and evil’.”

Now the fact we had half way surmised as truth, is, the “learned scholar” does not accept the Bible as “tested truth.”

But when a Bible statement can stand the test of his learned scientific “experimentation and observation” he places his feet upon it as “tested truth.” In other words, the Bible must be subjected to his scholarly investigation and “experimentation” and if it fails to measure up to his scientific standard he rejects it.

Just imagine if you can the statements of an all-wise Creator being subjected to the “experimentation and observation” of even the wisest, most learned of his creatures before it can be accepted as truth and you have this learned scholar’s idea of the inspiration of the Bible! For one, give us the “unlettered Christian’s” idea of the Bible the one “who knows nothing but his Bible.”

Since this learned scholar



by his wise "experimentation and observation" cannot test the truthfulness of the Bible account of creation, he rejects it.

Since his science cannot test the virgin birth of Christ, his resurrection and ascension, he rejects these.

Since faith in Christ and confession of sin will not fit in his scientific scales he has no use for them and so on for much of the Bible teaching.

This "soientific method" of this scholarly man is infidelity pure and simple.

The infidel's creed is, "I don't believe"; "I don't think"; "Not necessary"; "Non-essential"; "All right for you if you believe that way", and similar phrases.

Ask him about Moses' account of the creation and he says, "I don't believe." Ask him if he believes Matthew's and Luke's account of the birth of Christ. "No, sir". If he thinks the Bible as a whole, is inspired, "I think not", is his reply.

Ask him if he thinks we must keep all Christ's commands in order to be finally saved in heaven? "Not necessarily so", he will tell you.

Ask him about baptism, feet-washing, Lord's supper, prayer veil, "Non-essentials", and so on with many other

Gospel teachings. They don't fit in his learned, scientific "experimentation" scales and so he adopts the infidel's creed, "I don't believe" and —That's it.

## A GREAT LEADER.

F. B. Surbey.

One of the greatest characters of the Bible is Moses. The story of his life begins by telling of his wonderful protection from the death penalty decreed by a wicked king. His parents, the king's own daughter, and no doubt God himself, had to do with the protection of this child's life.

After growing older, Moses was taken to the Royal Palace and there educated and trained as an Egyptian Prince. In spite of this fact he did not lose sight of his people, neither did his position deaden his sense of justice. He had the wealth and honor of a great nation at hand, yet when he was come to years, he considered wisely, and regarded worldly ambition and fame secondary matters. His wise choice was—choosing rather to suffer affliction with the children of God, than to enjoy the pleasures of sin for a season.

Moses made a mistake in

slaying an Egyptian and so had to flee from Egypt to the land of Midian where God took him into training for forty years. Here he worked as a shepherd for Jethro. While thus employed, his environment and manner of life was quite different from that in Egypt. Now he had plenty of time to think over his mistake, the suffering of his people, and what God's plan might be for the future of both himself and them.

One day during his quiet meditations he saw a burning bush. As he drew near to see why it was not consumed, a voice told him that he was on holy ground. At this very time and place God called Moses to go to Egypt and deliver his people from oppression and bondage. Moses now felt his weakness and wished to be excused, but the Lord gave him help, proofs and promises until finally he accepted the call and went to Egypt.

After making known his mission to the leaders of his people, Moses appeared to Pharaoh and before him performed wonderful miracles, and demonstrated great power with God, bringing upon the Egyptians ten plagues, the last of which caused Pharaoh to release the Children of Is-

rael. In the meantime Moses had instructed the Israelites how to escape the last plague, prepare and observe the Passover, and be ready to leave the land. His great work for his people now begins. Scarcely had they left their homes until they began to lose confidence in God and Moses and to murmur against them, but Moses quieted their fears, and through God's power they were delivered from the dangers of Pharaoh and the sea. Through the obedience of Moses, his people were now delivered from their oppression in Egypt.

The journey through the wilderness is now before them. Throughout this period especially Moses reveals his greatness and his ability as a leader. God now did much and gave much to them in a very short time. Less than a year before, they had been slaves in Egypt. Now they were a great nation with government and laws. Moses was God's agent. He communed much with God, talking with Him face to face in the mountain. He gave to the people God's law, instructed them in their worship, plead for them when they sinned, punished the idolators, spied out the land for them and brought them to its border.

From this great character Moses, we learn communion with God, obedience to God's commands, service to man, patience, humility and meekness. After God's anger was kindled against the people for losing faith in Him and believing the false reports of the ten spies, He punished them by refusing them entrance into the Promised Land. During the forty years more that they had to live in the wilderness, Moses meekly lived with them and shared their sufferings and helped them all he could. Perhaps during this time also, he wrote the first five books of the Bible. After having carried the burden of his people for forty years, and just as they were ready to enter the Promised Land, God told Moses that he could not enter. Moses again meekly submitted, asked God to appoint his successor, and after instructing the people and the new leader, he went to meet God on Mt. Nebo. After God showed him the Promised Land, Moses died and God buried him.

As we look at Moses as a great servant of God, and see his wonderful labors and sufferings among a rebellious people, we see that he was not looking for popularity or special reward in this life.

This example of Moses should inspire us to continue our lives of service amidst suffering and persecution, awaiting the reward of the meek and faithful in the world to come.

Moses is said to have been the greatest leader and the meekest man. Deut. 34:10 tells us that there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.

And had he not high honor?

The hillside for his pall;  
To lie in state while angels  
wait, with stars for  
tapers tall;

And the dark rock pines like  
tossing plumes, over his  
bier to wave;

And God's own hand, in that  
lonely land, to lay him in  
his grave.

—North Canton, O.

### **"THE HIGHEST PEAK."**

B. F. Masterson.

In the Epistle to the Romans, Paul leads the sinner out of the valley of sin and degradation to the peak of justification; then to the peak of sanctification; and still higher, to the peak of glorification, and reaches the summit in the twelfth chapter, the first verse, where he says: "I be-



## BIBLE MONITOR

Poplar Bluff, Mo., March 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



seech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." He wants us to see our Spiritual Searchlight on the swivel of the word "therefore" in the text and turn it towards the valley of degradation from whence we came, in the first and second chapters where are described all manner of sins, and the final verdict that all are sinners and that the whole world is guilty before God. No wonder Paul felt himself under obligation to bring to man the gospel of

Christ, the power of God unto salvation, which led us out of this valley of darkness, and set us on the peak of justification through faith in Him, who was delivered for our offenses, and was raised again for our justification: "Therefore, being justified by faith, we have peace with God through our Lord, Jesus Christ." (Rom. 5-1.) He is scaling a higher peak by counting the old sinful man to be dead, and yielding the new life unto God by union with Christ in his death and resurrection. Set apart to a newness of life, which is sanctification. (Chap. 6.) And the overcoming of the lower nature by the higher, and this one is delivered from this wretched body of sin and death through Jesus Christ our Lord. (7:24-25.)

But he has reached still a higher peak when he said: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." (8:1.) The whole chapter is contrasted between the spiritually-minded and the carnally-minded. To be carnally-minded is death, but to be spiritually-minded is life and peace. (8:6.) This is the mountain peak of glorification. "Moreover, whom he did predestinate, them he also

called; whom he called them he also justified; and whom he justified, them he also glorified." (8:30.)

But Paul will lead us to a still higher pinnacle, by omitting the ninth, tenth and eleventh chapters (which are parenthetical and should be studied separately) and connect the eighth with the twelfth chapter, which makes good sense when he says: "I beseech you, therefore, brethren, by the mercies of God!" He wants us to set the spiritual searchlight on the swivel of the word "therefore" (which means, "because of") and turn it back over the trail that we may see how God has found us in the depth of sin, and led us to higher ground of justification; and still higher to a plain of sanctification; and still higher to glorification; and still higher, if anything, that we might view the display of God's mercies in our deliverance from sin. How "He brought me up also out of an horrible pit, out of the mirey clay, and set my feet upon a rock and established my goings." (Ps. 40: 2.)

Because of this wonderful display of mercy toward an unworthy recipient of God's grace, Paul says: "I appeal to you therefore that you present your body a living sacri-

fice, holy, acceptable unto God, which is your reasonable service."

Why this stupendous claim upon me, that I should turn over to God all my physical powers: And furthermore claim that it is my reasonable service? I must again turn on the searchlight, "For God has revealed them unto us by His spirit, for the spirit searcheth all things, yea the deep things of God. Now, we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God."

Have I forgotten the misery, remorse and regret in the valley of sin and degradation from which He has delivered me? And the glorious experiences of the mountain top, glimpses of the heavenly light, for which I would not exchange for all the material things? Yes, it is my reasonable service to "yield myself unto God, as those that are alive from the dead.,,

This summit also implies the thought of turning the searchlight forward that we might have a vision of service. This being the highest peak of the mountain range of the Roman letter, we have a plain view on all sides. Being transformed by the renewing of our minds, we

would not be conformed to this old world with all its allurements. "Old things are passed away, behold all things are become new." (2 Cor. 5: 17.)

After scaling these mountain peaks of experience, we would not turn again to the weak and beggarly elements, but looking forward—yea, "pressing toward the mark for the prize of the high calling of God in Christ Jesus", thereby proving what is that good and acceptable and perfect will of God, seeing clearly the relationship we sustain to those of like precious faith, and our conduct towards those that are without, to the government under which we live, as well as how to respect our neighbors. The epistle to the Romans is the greatest of all. It is the fifth gospel. Paul calls it his gospel (Rom. 2-16, 16-25), consequently it is the gospel according to St. Paul.

In the four gospels we have biography, prophesy and history, but the epistle to the Romans is the door through which we enter to a secret meeting place with the Holy Spirit, to learn from Him the things which Jesus would have told his disciples, but found them unable to bear it. Jesus said, "I have yet many things to say unto you, but ye can-

not bear them now." The many things were revealed to Paul through the spirit, who took the things of Christ and showed them unto him. (John 16:14.) He will also show it to us, if the God of this world has not blinded our minds, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto us. (2 Cor. 4:4.)  
1250 East Third Street,  
Long Beach, California.

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### THE DAY OF MIRACLES NOT PASSED YET. -

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Sherman Kendall

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The writer of this article, early in the morning between four and five o'clock on December 12, 1929, was called to the bedside of a very sick girl having a temperature of 106 1-2 degrees.

The doctors held very little hope, if any, for her recovery. Her malady baffled the doctors. She was very sick. She asked to be baptized. I talked to her a short while then had a season of prayer. We then began to make all arrangements for baptizing her. We carried a tank into her bed room along side of her bed and filled it with water. At nine o'clock she was carried from her bed and placed in the tank and I baptized her



in the presence of a number of friends.

What faith she had; so willing and so determined to go down into the watery grave. She was so happy after I baptized her. In the evening of the same day, with the assistance of Bro. Peter Lorenz, we anointed her with oil in the name of the Lord, according to James 5.

She began to get better at midnight and continued to improve and today she is almost a well girl.

And in conclusion I must say, "Praise the Lord". Bless his holy name for his mercy endureth forever.

I am writing this article for all who are sick that they may call for the elders of the church and let them anoint them with oil in the name of the Lord according to James 5 that they may be healed.

—R. R. No. 1,  
Bennetts Switch, Ind.

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## THE VALUE OF BIBLE STUDY.

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Sylvia Voglesong.

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The Bible is God's great text book for man. It is His lamp to our feet and a light to our path in this world of sin.

The value of Bible study

therefore cannot be overestimated.

Considered from a literary standpoint alone the Bible stands preeminent. Its terse, chaste style; its beautiful and impressive imagery; its interesting stories, and well-told narratives; its deep wisdom and sound logic; its dignified language and elevated themes. All make it worthy of universal reading and careful study. As an educating power the Bible has no equal. Nothing so broadens the vision, strengthens the mind, elevates the thoughts and enobles the affections as does the sublime truths of Revelation.

A knowledge of its principles is an essential preparation to every calling, to the extent that it is studied and its teachings are received as a whole by God's own children. It gives strength of character, noble ambition, keenness of perception and sound judgment in which the world is lacking of the latter. Of all the books ever written, none contains lessons so instructive, precepts so pure, or promises so great as the Bible.

There is nothing so convinces the mind of the inspiration of the Bible as does the reading of the Bible itself. And especially those portions known as the proph-

ecies. After the resurrection of Christ when everything else seemed to have failed to convince the disciples that He had risen from the dead, He appealed to the inspired Word, and expounded unto them in all the Scriptures the things concerning Himself (Luke 24, 25-27) and they believed. On another occasion he said "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16-31. As a guide the Bible is without a rival. It gives a calm peace in believing, and a firm hope of the future. It solves the great problem of life and destiny, and inspires to a life of purity, patience and well-doing. It fills the heart with love for God and a desire to do good to others, and thus prepare us for usefulness here and for a home in heaven. It teaches the value of a soul, by revealing the price that has been paid to redeem it. It makes known the only cure for sin, and presents the only perfect code of morals ever given. It tells of the future and the preparation necessary to meet it. It makes us bold for the right, and sustains the soul in adversity and affliction. It lights up the dark valley of death, and points to life unending. It leads to

God, to Christ, whom to know is life eternal. In short it is the one book to live by and to die by. As the King of Israel was instructed to write him a copy of the law, and to read therein "All the days of his life" that he might "Fear the Lord", keep His word and thus prolong his days and the days of his children. Deut. 17:18-20.

So ought men now to study their Bible, and from it learn that fear which is the beginning of wisdom, and that knowledge which is unto salvation.

Oh, word of God incarnate,  
 Oh, wisdom from on high.  
 Oh, truth unchanged, un-  
     changing,  
 Oh, light of our dark sky!  
 We praise thee for thy rad-  
     iance,  
 That from thy hallowed page,  
 A lamp to guide our foot-  
     steps,  
 Shines on from age to age.  
 The church from her dear  
     Master,  
 Received the gift divine,  
 And still that life she lifteth,  
 O'er all the earth to shine.  
 It is the golden casket  
 Where gems of truth are  
     stored.  
 It is a heaven-drawn picture  
 Of Christ, the living word.

—Mechanicsburg, Pa.

# **SUBJECT, WHERE WILL THE UNGODLY AND SINNER APPEAR.** X

Reuben Shroyer.

"And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." (1 Peter 4:18.)

Nothing is gained without an effort. It is said "there is no excellency without great labor." The training of the body illustrates that. Prize fighters must prepare for their brutal work before they are thought ready to enter the ring. The same may be said of runners, soldiers, sailors. No success in any department of life can be attained without meeting and overcoming difficulties. This is also true in the Spiritual realm. The word of God says "There is none righteous, no not one. All have sinned and come short of the glory of God." To become righteous requires an effort on the part of every individual. To be righteous is to do right. It's always right to do what Jesus said and done. Hence search the scriptures to learn what is right. Righteousness is not secured by simply wishing or desiring to be righteous. A desire to be righteous is all right if it is transmitted into action. Men are made right-

eous by exercising faith in believing on the Lord Jesus Christ and repenting of their sins and be baptized, and receive the forgiveness of sin, and receive the gift of the Holy Ghost. A man who believes on Christ becomes righteous for Christ is the incarnation of righteousness. Is it hard to become righteous? It is easy when a person is willing to give up everything that he knows he ought to forsake to become righteous. There may come a time when it is easier for a man to be good than evil, the starting point often the most difficult. Peter in the text seems to state that the salvation of the righteous is not secured without difficulty. Men are not saved without some trouble. Peter realized the difficulties in the way of men becoming righteous. He does not mean to say that there is any doubt about the salvation of the righteous. But he does mean to say that no man, however favorable his circumstances are, can be saved without difficulties. He knew this to be true in his own experience, and we know it to be true in our experience. Noah and his family were saved but not without lots of trouble and hard work. See how hard it was to get Lot and his family to leave Sodom. What



a time Joseph had before he was saved from prison. Moses was scarcely saved from the river Nile, yet he was saved. In time past Christians had to wade through deep waters of afflictions and pass through many fiery trials and temptations and seven conflicts of life. But all these things help to make them strong and to bring them off more than conquerors through Him that loved them and redeemed them.

Now, if the righteous have not an easy time are not saved without difficulties, will the ungodly and the sinner be saved at all. Surely not unless they accept salvation on the terms of the gospel. He that believeth and is baptized shall be saved, he that believeth not shall be damned.

People think some times that the ungodly have an easy time of it in this life. They do spread themselves like a green bay tree. The sun of prosperity appears to shine on them. We have wondered many times how it is that men of no principle apparently get along better than men of principle. This puzzled the Psalmist in his day. The facts are they don't get along as well as they seem to. If we knew their life through and through we

would form a different opinion of them. Men suffer far more for their sins than the surface of their lives indicate. The penalty of sin is sure. God has so made us that to sin is to suffer. Whatsoever a man soweth that shall he also reap. There is no peace to the wicked.

Reader, ask yourself the question, Am I righteous? Have I accepted Christ as my personal Savior. Am I by His grace striving to live right? Am I persevering in well-doing?

Although the righteous are scarcely saved, they are saved, thank God, at last.

—Greentown, Ohio.

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## BE YE STEADFAST. (Part 2.)

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Nancy D. Underhill.

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Being isolated from all the Dunkard people—never having been among them, at was at first a trial to me, to wear the white cap, in the presence of those who did not understand its significance. But when I went to church and saw all the dear, sweet sisters in their plain dresses and with those pretty, white caps—all made alike—on their heads, it looked so beautiful to me, they looked so clean, sweet and holy, that I too, was glad to

wear the modest covering. In those days, all the sisters made their caps large enough to cover their hair, for, as the hair is a God-given covering, so also, should the symbolic covering be large enough to cover the natural. For, as man is the woman's natural head, but Christ her Spiritual Head, when we worship or represent our Spiritual or Divine Head, we ought to put the physical head out of sight, or under cover.

Since it is our Spiritual Head, Christ, who covers all our sins, let us not be ashamed of our covering.

There is among our little group of sisters, one elderly sister who has known much sorrow and many a disappointment and grief, in her lifetime. But does she look sad or discouraged, or ready to give up? No, indeed! She's the same seadfast, cheerful, helpful, kind and faithful sister that she was thirty years ago. Still wears her old-fashioned (?) covering, and her plain dresses down to her ankles, and her neat, plain bonnet, and her smile that never does grow old-fashioned.

There have been many discouraging experiences in her church life. The audiences are very small; only a very few will come, but Sister C., and her good husband are

always there (unless hindered by sickness) to take care of the Sunday School and to welcome all who come. Sister C. teaches a class, and without her and her good husband's faithfulness, there would surely cease to be a Bible School in that needy place. They visit the sick, and are always ready to put on a little more adornment of good works.

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### THE PATH OF LIFE.

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Pearl Miller.

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There are a great number of paths about us. Some lead one direction and others in another direction, and each one leads to a different goal.

These are temporal paths: but there is a spiritual path. Each one of us is traveling somewhere upon this path. We are not there by our own choice, for we had nothing to do with our being here. But nevertheless each of us is found either at the beginning, or the middle, or the end of this path.

We enter upon this path at infancy and travel upon it but a few short years, until there comes a dividing point. At this point we begin to have a knowledge of good and evil. We call it the years of accountability. We cannot

stand and loiter for the wheels of time move on rapidly.

Christ, very clearly, described to us, the nature of the two paths which lead forward from this dividing point. The one guides us through a wide gate into a broad path which leads to destruction. The other leads us through a straight gate into a narrow path and finally into life eternal. Matt. 7:13-14.

Each individual may choose his own path. If the broad way looks brightest we may travel that way but in case the narrow way seems best we have the privilege of going that way. We take it for granted that for a greater part, the readers of this article have chosen the latter course.

However, after we have made this choice, we too often forget that a great record is being kept by a just God. We too often forget that a great balance is held in the hands of the Almighty to weigh up the good and evil deeds.

Day by day, hour by hour, and moment by moment, we pass along. Each moment a thought, word, or deed, is hung upon one side or the other of the great balance. It not only is hung upon the balance but the foot print is left in the path. It might be the cause of the loss of some

soul or it may be the means of eternal salvation to one who walks the same pathway.

No one can travel this path alone, for two spirits are continually striving to join us. Satan, the evil one, wishes us to make a foot print outside the narrow way and Christ entreats us to remain with Him so he can help us.

As long as our eyes and hearts are looking upward to Jesus we are apt to win: but as quickly as we allow ourselves to look downward to the earth and the things therein, there is a possibility of eternal damnation.

There are multitudes of sins into which the evil one tries to trap us. But according to the third chapter of James there is one which has been set on fire from Hell itself and that is the sins of the tongue.

"Out of the same mouth proceedeth both blessing and cursing. My brethren, these things ought not to be so." Jas. 3:10.

We hear much said about criminals and murderers, but let us be careful that we do not murder our fellow man with our tongue. For the curses we utter against our brother may outweigh the blessings we give to God and at the end of the pathway the



God of us all may utter these words:

"Thou are weighed in the balance and found wanting."

There is so much bad in the best of us,

And so much good in the worst of us,

That it hardly behooves any of us,

To talk about the rest of us.

—610 E. Bryan St.  
Bryan, Ohio.

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### WHAT SHALL OUR ANSWER BE?

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As men and women going through this sinful world as those who God created after His own likeness and in His own Image, and for the purpose of bringing praise and honor to his high and holy name, and to be stewards over his great and noble creation, it seems to the writer that we ought to give the most earnest heed to the things in his word that is given to help us to be able to give the best answer to those who come to us and ask for the things that they earnestly desire to know, and then when we do give an answer that we be careful that we can back up all that we say by his word and then there is no gain-say or come-back, (for) if we

give an uncertain sound there is a precious soul at stake, who might be lead astray and then the question what shall our answer be to him who is the judge of all the world. Just recently there was some of my fellow workmen came with some questions. We are not sure for what purpose. However the question was asked, what do you think about baptism, and the answer was, it is not what I think about it, it is what the greatest book in the whole world says about it, and then comes the next one, well, but how do you think it should be done, again the answer was not what I think, but the book says in Rom. 6, that we are to be buried with him by baptism into death; then another, well how many times shall we be put under the water, then we had to take them back to Mat. 28:18, 19 and 20, and there it says in the name of the Father and of the Son and of the Holy Ghost, and then we ask how many times it that and the answer was, it seems to me that it means three times, doesn't it, and we had to give rite, and then the question, well but don't you think that to sprinkle will do just as well; again we had to we don't see how it will do say that as the book teaches for how in all the world can

you expect that when you have just said it means three times under the water, and the world says we are to be buried with him in baptism, and then the answer came, well I don't read enough to know. Oh, what shall the answer be of those who have the time and the opportunity to read and then mislead those who do not read and then when we, as professing children of God, through the Blessed Lord go on into things that is not and is far from what God would have his children do or to go it makes one shudder as we hear leading men say, oh, well as we go through this world if we just do what we think is right, we will be saved, no wonder we hear Jesus saying that there will be those who shall say, we have done thus and so but what will be the answer: depart from me.

We often talked with our dear Brother, J. E. Demuth, who has passed on to his reward and his wonderful concern was the awful trend of the church into worldliness, both in dress and acts in life and after his death we were in his home and his daughter gave us the paper which he had prepared for the Monitor, and so we insert it here, containing seven questions:

## SOME PERTINENT QUESTIONS.

Would Jesus call selling doves and animals in the Temple for sacrifices, desecrating the house of prayer, and approve of plays in the house of worship?

How does a house of plays compare with a house of merchandise? See John 2:15.

Can we be members of religious organizations which practice dramas, plays, theatrical performances, which our conscience forbids us to witness, and not really encourage and sanction these things by being members of said organizations, and by not taking a stand against them?

Can a person belong to and work with a church with which said person cannot conscientiously commune and not condemn himself in the thing he alloweth? See Romans 1:22. 1 John 3:21, and 2 Tim. 1:3.

Can the Church of Jesus Christ mix in with the so-called religious work with those who disregard positive commands of God's infallible word and not bid them God's speed, nor become partakers of their evil deeds?

Could she claim the promise attached to "Be ye separate." See 2 Cor. 6:17. Jam. 4:4, and 2 John 9 and 10.

Are we not personally responsible as the servant of the Lord to serve our day and generation by taking a stand for, and by doing real work to maintain the spiritual church home that was handed down to us, and pass it on to our children and the generation coming after us? Acts 13.

Can local conservative congregations of a church continue as such, while they are units of a church under the control of a headship making departures from the Doctrine?

Since there are so many religious activities with as many beliefs, would it not be safest to be of that group though it may be small that is striving to abide in the Doctrine. See Mat. 7:21, 22, 23. Gal. 1:8, and 2 John 9.

After reading these scriptures and meditating thereon, we are made to think of that wonderful hymn:

When we in the judgment stand,  
In that mighty company,  
And the Judge shall question us,  
Oh, what shall our answer be?  
What for every trifling thought,  
And each idle word we say?  
What for every sinful act  
We may do from day to day?

When the Lord has gathered there,  
From the land and from the sea,  
All the families of men,  
Oh, what shall our answers be?  
What for all our want of faith,  
What for all our lack of love?  
Can we hope a crown to gain,  
And a mansion bright above?

Lord, it is a solemn thought,  
That we must account to thee.  
In that great and awful day,  
What shall our poor answers be?

Oh, prepare us, Lord, we pray,  
In thy presence there to stand,  
Purge us from each sinful blot,  
Place us, Lord, on thy right hand!

D. S. Flohr,  
Shady Grove, Pa.

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## OUR WORK.

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Elma Beck.

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"For the Son of man is as a man taking a far journey, who left his house, gave authority to his servants, and to every man his work and commanded the porter to watch." Mark 13:34. These are the words of Christ near the close of his earthly career. He, the Son of man, had come to this sin-stricken world and



was about to finish his part in the work of redemption, and take a far journey. He has left his house, the church, to us, his servants, giving to every man his work. He gave to every man a specific work which he alone could do.

The apostle Paul explains this a little more fully in I Cor. 12, by likening the church, the body of believers, to a natural body which is composed of many members, all necessary that the body functions properly. And thus it is in the church. Each member of the body of Christ is responsible for the execution of some particular work which if he fails to do cripples the work of the body, and no matter how feeble some of the members be, they are just as essential as the other members of the body.

As the members of our natural body are so closely united that one cannot suffer without affecting the others, so should it be in the church.

The body of Christ should be so closely connected that the joy or sorrow of one effects them all. Then again in Matt. 25:14-28, we have the parable of the talents. The kingdom of heaven is like unto a man taking a journey, and calling his servants and placing his goods at their dis-

posal, giving to one five, another two, and another one talent, each according to his ability to improve the talent. The man with five gained five more, the man with two gained two more, but the man with one buried his.

Some time later the Lord returned and demands an account of the use of the talents. The men who had improved their talents were commended and promised greater things. The man with one talent would have received the same reward had he improved his talent also, but he failed to make use of the opportunity. We see here that it is not the number of talents we have that insures us a reward but the manner we use those we do have. We are not responsible for what we cannot do, but there is something that each of us can do and no matter how insignificant this work may seem it is our duty our obligation to do it. We are only in this world for a short time and sometimes the Lord will return from his journey to a far country and demand an account of the use we have made of the talents he has given us. How are we using them? Are we burying them? Others may have a greater work, but you have your part to do. And

no one else in God's heritage  
can do it so well as you.  
—Wauseon, Ohio.

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o YOUNG PEOPLE'S

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o DEPARTMENT

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**BAPTISM.**

Ruby E. Flora.

In Matt. 3:13-17, Jesus has come down to the river where John had been baptizing and asked John to baptize Him, but John felt unworthy and said he had need to be baptized of Jesus. John baptized Jesus as an example for us and to fulfill all righteousness. He was in the river because "he came up out of the water and he saw the Spirit of God descending like a dove and lighting upon him: And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased."  
"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19.) When Jesus was about to ascend into heaven, after the resurrection, he told his disciples to teach all nations and baptize

them, in the name of the Father, and of the Son, and of the Holy Ghost.

We are buried in death, by baptism, with Christ, so we can be raised and walk in the newness of life. (Romans 6: 4-5.) If we have been baptized we shall be resurrected. We are to be baptized for the remission of sins and receive the gift of the Holy Ghost. (Acts 2:38.)

And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptized with the Holy Ghost. . (John 1:33.) John baptized with water but the Holy Spirit was sent down from Heaven on those he baptized. John saw the Spirit of God descend on Jesus after he was baptized. (Mark 1: 9-11.)

—Quinter, Kans.

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o OBITUARIES.

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Nancy M. Eller, daughter of Jacob and Magdeline Eller, was born in Franklin County, Virginia, November 29, 1864, and departed this life January 24, 1930, aged 65 years,

1 month and 25 days. She came with her parents to Carroll county, Indiana, at the age of fifteen, where she since had resided.

She was united in marriage to Jesse Summe October 17, 1891. To this union were born two children, Isa F. Voorhees of Phoenix, Arizona, and Calvin J. of this city, at whose home she died.

She also leaves to mourn four grandsons, four brothers, Wesley and Riley of Flora; David of Ockley, and Amos of Cerro Gordo, Ill.; one sister, Mollie Gouglass of Etna Green, Ind.

Her husband preceded her in death January 5, 1928. She was baptized early in life and was a member of the Dunkard Brethren church at the time of her death.

Funeral services were held Monday morning at 10:30 o'clock at the Church of the Brethren. Rev. J. W. Clevenger, pastor of the Baptist Church, officiating. Interment in the Moss cemetery.

Josie Kintner.

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Wauseon, Ohio.

Jan. 29, 1930.

Amil Quillet was born near Stryker, Ohio, December 4th, 1868, and departed this life December 17th, 1929, at the age of 61 years and 13 days.

January 15, 1893, he was

united in marriage to Emma Schumucker. To this union were born eight children, Charlie C., Ira E., Howard J., Lloyd E., Hellen M., Kenneth W., Glen W., and Grace A. Two children preceded him in death; Charlie, in 1895, and Glen in 1911. He leaves a sorrowing widow, six children, nine grandchildren, two sisters, Mrs. Salina Robarge of Alepna, Mich., and Mrs. Bert Bernitt of Chicago, Ill., and a host of relatives and friends to mourn his sudden death and unexpected departure.

In the year of 1895 he confessed Christ the Lord as his Savior and united with the Dunkard Brethren church, of which he was a member until death.

Funeral services were held at the West Fulton church by Elder D. P. Koch.

—Elma Beck,

Correspondent.

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Brother Samuel Ashby Emswiler, born at Broadway, Virginia, January 3, 1862—departed this life January 30, 1930, aged 68 years and 27 days. He was united in the holy bonds of matrimony with Miss Victoria Virginia Hinegardner on September 24, 1882, who preceded him in death in 1898. To this union was born nine children. On March 5, 1900, he was married



to Miss Phoebe Ellen Wampler, who preceded him to the spirit land May 6, 1909. To this union was born five children.

On the 24th day of September, 1910, he was united in marriage to Miss Gernie Ellen Miller, who survives him.

At an early age, 1884, he united with the Church of the Brethren, formerly known as the German Baptist Brethren Church, and later affiliated himself with the Dunkard Brethren Church. He was one of its charter members.

For many years he was a leader of congregational singing—and possessed unusual musical talent.

He came to Anderson 37 years ago from Ohio, and assisted in organizing the first Sunday School of the Church of the Brethren, serving as superintendent for a number of years.

He is survived by his wife, Gernie Ellen, and six children: Mrs. Nora Vernon Stoltz of Greenville, Ohio; Mrs. Minnie Alice Goring of Los Angeles, California; Mrs. Mary Hester Whitted of Durham, North Carolina; Mrs. Lola Elvira McMullen; Mr. Mark Wesley Emswiler, and Mrs. Vera May Stewart, all of Anderson, Indiana.

Funeral services were conducted by Eld. Sherman Ken-

dall, of Bennetts Switch, In., and was held at Anderson, Indiana.

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Shady Grove, Pa.

Feb. 13, 1930.

Bro. John E. Demuth, of Waynesboro, Pa., died very suddenly on February 9th, from heart trouble. . Aged 77 years, 8 months, and 23 days. Bro. Demuth had walked to the church on Sunday morning for Sunday School in which he spoke on several questions of the lesson, after Sunday School he took his usual place for the church service. During the opening service he was seized with a heart attack. His nephew, Bro. Henry Demuth, with his daughter and Bro. Wm. Sprenkle took him in an auto to go to a doctor, but before they were two blocks from the church he expired. Thus a loving father and devoted brother has passed on.

Bro. Demuth united with what was formerly known as the German Baptist Brethren later called Church of the Brethren, at the age of 16 years and lived a conscientious, devoted life. He was called to the deacon's office early in his church work, which office he filled faithfully till death. When the time came that he could no longer maintain the principles

of the doctrine of Christ he longed for a Church home, where he could worship and obey the whole Gospel. Bro. Demuth was one of the instigators of the Dunkard Brethren Church in Waynesboro, and since our organization about sixteen months ago, Bro. Demuth was absent only two Sundays. The church has lost a devoted Brother and the community a respected citizen. Bro. Demuth has lived in or near Waynesboro for about fifty years.

He is survived by one daughter, three sisters and several nephews and nieces.

The funeral was held Wednesday, in charge of Eld. D. S. Flohr, assisted by the following Elders: Bro. Thomas Ecker read scripture and had prayer at the house. Bro. J. A. Miller read Heb. 4:1 to 11, and led in prayer at the church, after which Bro. Flohr preached a strong and impressive sermon from Rev. 14:13, and Heb. 4:9, followed by J. L. Myers, who had held a meeting for us last fall and had his home with Bro. Demuth during the meeting. The body was laid to rest in Burnshill Cemetery, Waynesboro, Pa.

Thus we see in the midst of Life we are in death. Therefore be ye also ready: for in such an hour as ye think not

the Son of Man cometh. Matt. 24:44.

—H. N. M. Gearhart,  
Secretary.

Shady Grove, Pa.

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o NEWS ITEMS o  
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The Pleasant Ridge Church, Montpelier, Ohio, met in quarterly council February 8, 1930.

Elder Jacob Kiser presided. Had a good representation of members.

There was considerable business, dealing with local and district affairs, all of which was satisfactorily transacted.

We are sending two queries to district meeting.

—Mrs. Loma Cook,  
Montpelier, Ohio.  
R. R. 3.

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Goshen, Ind.  
The Goshen Congregation met in quarterly council on Wednesday evening of January 22, with Bro. L. P. Kurtz in charge. The services were opened by singing, "What a Friend We Have in Jesus", following scripture reading from Gal. 6:1 to 10.

Church officers were elected for the year of 1930. Bro.

L. P. Kurtz was elected as our Elder, we also decided at that meeting that it would show that Christian spirit to take up a special offering to help the needy ones that are suffering in the flood zones, almost at our door, for food, fuel, clothing and many other things. We are not able to imagine conditions as they really are in those places, when we have been comfortable in our homes with plenty to eat and enough to keep warm the past cold days. The scripture teaches us that we should love our neighbor as ourself, and surely we could not refuse to help at such a time of need. The New Testament also teaches us that inasmuch as ye have did it unto the least of these my brethren, ye have did it unto me.

All business was taken care of in a fine spiritual manner at this meeting.

Sister John E. Wallace.

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Oakland, Md.

Feb. 3, 1930.

The Dunkard Brethren Swallow Falls Congregation met in a council meeting on February 1st., 1930, with Eld. John T. Green, Moderator, and also Elder P. P. Snyder

was present, and the following business was transacted:

Delegates were elected to go to Annual Meeting. C. B. Sines and P. P. Snyder were chosen.

Some very good instructions and admonitions were given by Bro. Moses Fike and Bro. P. P. Snyder, regarding the dress question and the fashions of today. They pointed out that if the sisters who were raising a family of boys and girls, and would allow them to dress like the world, it would be hard for them to make the change when the time came for them to become Christians.

All business of the meeting was orderly conducted.

On Sunday morning following, Bro. Moses Fike, our aged brother, being past ninety years old, preached a powerful sermon regarding the creation and the fall of man and the redemption. It is a wonderful blessing to have the privilege to hear a brother preach that lived back ninety-three years ago, and knows what the church was at that time. May the good Lord bless him and that he may live many years yet.

In August of 1928 the writer was visiting in Fulton County, Pa., and while there



we attended a series of meetings which Bro. D. S. Flohr was holding, and heard him preach a sound sermon, and then the same month of last year we also heard him preach several sermons at one of our neighboring congregations and we invited him to come to our Church and give us a few sermons before going home. And on August 21st and 22nd he preached two powerful sermons, and at the close of the services the writer asked the congregation if we should ask Bro. Flohr to come and hold us a meeting some time in August or September, and as Bro. Flohr has only time enough off from his work to hold three meetings a year we feel that we were very fortunate in securing him for the month of September. And if the Lord wills it so Bro. Flohr will be with us from the 16th to 31st of that month. May the Lord richly bless him in all of his efforts for good that many souls might be saved through his labors.

—C. B. Sines,  
Oakland, Md.

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A leading financial and business paper of the United States not long ago published the following bit of information:

The American florist trade has cause to worry over a recent innovation in Europe which is destined to wipe out the effects of the slogan "Say it with flowers", which has increased sales. The thrifty people of Sweden recognized that too much money was spent on flowers at funerals. Accordingly they decided to ask that everyone should donate the money he would ordinarily spend for flowers to the Flower Fund. Instead of flowers, this fund would send a little album to the family the flowers were meant for, explaining the sums contributed. The fund then forwarded the money to an orphan's home or to a home for aged persons. The idea was successful in securing large sums for needed purposes, while at the same time preventing waste in flowers. Switzerland and Holland have recently copied the idea.

Since we, as a church people, have declared against ostentation and display in regard to flowers at funerals, would it not be a good idea to follow this European idea in some form? Could we not secure considerable funds for church work if we and our friends could be made more practical minded in this matter?

Let us give flowers while people live and can enjoy them; and I have reference to two kinds of flowers: the natural flowers which God makes grow, and the spiritual flowers of brotherly love, kindness, good will, and a helping hand to those in need.

—Lewis B. Flohr.

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### Bryan Council.

The Bryan Church met in regular quarterly council on February 2nd, at 1:00 o'clock, with Elder L. I. Moss in charge.

Bro. Clyde St. John and Bro. John Sponseller were chosen as delegates to the District meeting, and Bro. Clyde Miller and wife, as alternates.

Three members were received by letter and one letter granted.

We have not chosen the date for our Love Feast yet, but will report later.

Velma Sponseller,  
Sherwood, Ohio.

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### Notice.

District Meeting of District No. 3, of the Dunkard Brethren Church will be held at Dallas Center, Iowa, in the

Coon River Church on May 17th, 18th and 19th. This is one day later than our minutes called for, but local conditions at Dallas Center made this change desirable. All churches in the district please take notice.

Ralph C. Eller,  
Clerk.

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# BIBLE MONITOR

Vol. VIII.

March 15, 1930.

No. 6.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## COWORKERS.

Jesus planned in the great work of spreading the gospel and soul saving, that all may share in the work and in the reward that shall come to the faithful for service rendered.

On a certain occasion he said to his disciples, "Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together."

He had now been schooling them for several months, preparing them for the great work soon to be committed to them, and to arouse their interest in the work he said, "Lift up your eyes, and look on the fields; for they are white already to harvest." He referred to the host of people that were coming out of the city at the request of the Samaritan woman, who had said, "Come, see a man, which

told me all things that ever I did."

With their interest thus aroused, he said, "I sent (send) you to reap that whereon ye bestowed no labor; other men labored, and ye are entered (enter) into their labors". In other words, "I am sending you into a field, or fields, that are white already to harvest." Others have sown the seed, it has grown, and is now ready to harvest, and when you reap you will receive wages, the same as the sowers, and at the end both shall rejoice together, for both have shared in the work, they in their way and you in yours. They and you are co-workers in the same field of service, one in one capacity, the other in another, and either without the other can not do the work.

In the study of human nature individually, different types of character and temperament are to be found. Here is an individual of a logical turn of mind. He must



be convinced, if reached at all, by plain facts, well grounded and established by the truth. Sensation and emotion do not appeal to him. Here is another, of a sensational temperament. He pays little attention to what the preacher or even the Bible says. It's demonstration, dramatism, that appeals to him. And the more of these and noise the better it suits him. Excitement and lip service appeal to him as nothing else will.

Then too, here is another person of a sympathetic, impressionable, disposition. He is easily moved to tears, by appeals to the emotional side of his nature. Solid facts and sensation mean little to him.

Besides these prominent characteristics many others are to be found in which there is a blending of two or more of these.

Now, since we have these different temperaments in the pew, we need them in the pulpit.

In apostolic times, a Paul who could "reason of temperance, righteousness and a judgment to come", and appeal to the reasoning faculties and say to a king, "Why should it be thought incredible with you, that God should raise the dead"?

An impetuous Peter was

needed, who in a pitch of excitement could say to frightened inquirers, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins", or to silence inquisitive Jewish brethren, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we"?

Then, too, the apostolic band of preachers would have been incomplete without the "beloved" John with his undoubted assurance, "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous" and, "God so loved the world, that he gave his only Son", and, "Behold what manner of love the Father hath bestowed upon us".

So, today, we need these different types of preachers to reach these different types of people. This is, perhaps, most effectively accomplished thru the "plurality" of preachers in the same congregation. It may be done by the itinerary system, one minister at a time, for the congregation, to be succeeded by another ever so often.

Among these different types of ministers are to be found, the seed sowers, men mighty in the scriptures, men who "preach the word", who

"shun not to declare the whole counsel of God". Men who emphasize "observance of all things whatsoever" Christ commanded. These men are good sowers, but rarely good reapers. But the souls they reach are moved by plain truth of the Bible, and usually are good "stickers", and are not easily "carried about by every wind of doctrine, and are the real "pillars" in the church, not afraid, not ashamed to let the world know where they stand, and why.

Another type of preacher is the dramatic sensational fellow. He is loud, nosy, often dramatic and clownish. He charges the fort with a fusillade of irony, sarcasm, denunciation, slang and ridicule and takes the camp by storming, stamping and excitement. And when he is gone, what little religion, if any, his converts had, goes with him. The heavenly gale passes away, and they become chilled by the blast. This type of men never makes good pastors. Their work is built on the sand and cannot stand when "persecution and tribulation because of the word arises".

Another type is the saint John style. These men are loved because of the magnetism they possess, an unseen force or power by which souls

are drawn together, heart to heart. They are sympathetic, and emotional, and loving; other forces by which they captivate the hearts of the people and win them to Christ. These along with the first named above make good pastors and shepherds, but of opposite types.

The one great truth contained in the scripture at the head of this editorial is that each will be rewarded according to his labors, and when the time of reckoning comes each will be full of joy unspeakable and full of glory. "Both he that soweth and he that reapeth will rejoice together."

So that if it is our lot to be a sower, let us do it faithfully, being assured we'll be just as happy, when "the faithful are rewarded", as the one who does the reaping. We'll not gather as many sheaves as the other, but he could not reap had we not sown the seed.

If we are reapers, let us be careful the harvest is ripe before we garner the sheaves. Persons may float with the current, or stampeded, or persuaded into the church without regeneration, in which case they are still born; or bastards and are in worse condition than before. For "except a

man be born of water and of the Spirit he cannot enter into the kingdom of heaven”.

## WILFUL REBELLION.

Glenn A. Cripe

Give me the portion that falleth to me. Luke 15:12.

The story of the prodigal son as told by Christ has many things in it that should be considered if one is to get all that is contained in it.

It begins with a young man asking for his inheritance. The scripture says that he asked for the portion that would fall to him.

This part of the parable has probably been duplicated many times since the day that Christ told it those many years ago. Sons have desired their inheritance to be in their own hands instead of the hands of those to whom it belonged. Again we have seen fathers place their property in the hands of the sons without their requesting it.

Most of us have some sort of an inheritance that does fall to us as men and women. For some it may mean estates of land and money. However to limit an inheritance to such things would in many instances be placing some at a disadvantage. Many of us can only count our inheritance to

be those natural abilities that are the lot of man to have. Health and strength are priceless inheritances, they are such that some who have lands and gold can never have. Some are gifted to manage and handle business affairs; this may be an inheritance. The varieties and forms that an inheritance may assume are legion, and yours may not be the same as mine.

This request came from a young man. One who was without much experience. The cares and seriousness of life had not been impressed upon his mind. The responsibility that would be connected with the taking charge of it had not as yet entered his thoughts.

It is also possible that he was tired of the restraints of father and the monotony of home life and so he was gathering together his possessions into his own hands. It may be that he thought he could manage his affairs better alone than his father could do it for him.

In asking this he was probably going against what he knew was his father's wishes and what would be his father's advice. His words indicate that he was rebellious, not being willing to submit to parental authority and direction.

It is also to be noted that



## BIBLE MONITOR

Poplar Bluff, Mo., March 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

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the proper time to receive this inheritance had not yet come. When the father was aged he might divide his property among his heirs or upon his death he would probably leave direction for the disposal of his property.

On every hand we see multitudes of young men and women doing the same thing that this young man did. They are unwilling to be directed by their creator in the way that they should do. They say that this health is theirs, this strength is theirs and they want to direct the way it shall be invested and used. These natural gifts that are

coming to them they want to develop in their own way, and so they rebel from the direction and control of their heavenly father.

The father in heaven has had experiences in directing lives, over 6,000 years of it; but young inexperienced man thinks he can do better under his own direction.

The father in heaven knows what is good and best for the development of our spiritual estate and he will direct if man will permit, but man is tired of the restrains and rebels from under the father.

The father in heaven is all wise but poor conceited man thinks he knows more than God so he asks for his inheritance. He does not consider the seriousness of life. He does not think what harm a wrong action, a poor investment, may do. So he asks in his ignorance.

Many times man does not think of the responsibility that the guidance and management of the natural faculties of life place upon the one in charge of them. He does not consider that if he directs wrong a life may be wrecked, health may be lost forever, or fortune squandered beyond recovery.

The father in heaven is like the father in the parable in many respects, and like him

he will if we demand it let us have our inheritance in our own hands, but if we will let him he will handle it as only he can.

—Goshen, Ind.

## THE BLIND LEAD THE BLIND.

L. I. Moss

As I travel among the people I discover many sad things among professing people.

Indeed there are many blind leaders leading the people, and they are sure to both fall into the ditch.

Not long ago I was riding with a man belonging to another church. He said the time was not far distant, when all such things as the prayer covering, feet-washing, Lord's supper, mode of baptism and most all these little commands would be a thing of the past in the church. He said they ought to be forgotten. He said the way he looked at religion was to live a good clean life; live honest and deal square with everyone. He had belonged to the church for years and said that was all he could see in it. He also said he could never see that there was any change in his life. He also thinks it is fine sport for men and women to go to the swim-

ming pools and all such places, and abhors the old fogey ideas of our forefathers.

Preachers are preaching this kind of stuff. Blind lead the blind.

It is not much wonder many of the churches talk federation. It is not much wonder preachers preach federation. There have been so many blind leaders leading the churches they have lead them so far away from the Gospel. They have been setting aside one principle after another until it is nearly all gone and they only have the one thing left, and they agree on that. "Just believe on the Lord Jesus and thou shalt be saved". So they can all federate on that, and have what D. F. Warner called in the Gospel Messenger a few years ago, the new apostolic church, without ordinances or doctrines. The blind lead the blind.

If they could only see enough to know what it means to believe on the Lord Jesus. I want to just stop here and say that quotation meant obedience to all doctrines and teachings of the word.

Many preachers are bold enough to speak right out to the public and say they rejoice to see the church getting away from these little

things, and these old fogey notions as they call them. Oh the poor blind leaders!

And what do you think of an elder at a large gathering at a district meeting telling the people he liked to see the sisters with their short sleeves and bare arms. No wonder the immodest dress is so prevalent. Blind leaders. They urge and encourage as many as they can to go to the swimming pools all together, so blind they have no sense of virtue or even a moral standard.

It is really surprising to see how many people there are who are stepping right in and give their support to all these things and many others which could be mentioned. These same people just abhorred these things ten years ago. Why have they changed? Just because they have allowed these blind leaders to blind their eyes and now they are both stepping toward a great ditch.

Dear readers, be on your guard, when a preacher begins to make light of the little things of the Gospel or the non-essentials. Be careful your eyes are not blinded by the blind leaders.

I well remember a few years ago, when the Inter-Church Movement was on foot, of bearing three of the prom-

inent men of the church say it was only a step to lead up to the uniting of all churches. So now the federation movement is on. Be on your guard, look out for blind leaders. A delight to the devil, the deceiver of the whole world.

Let us take the Gospel with all its little things, right with the big. Be not deceived.

—Wauseon, Ohio.

If any reader of the "Monitor" knows D. L. Cripe's address please drop us a card containing the proper address.

## HARVEST.

Ruben Shroyer

"They that sow in tears shall reap in joy. He that giveth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." (Psa. 126:5-6.)

It is certainly very interesting to reflect that ever since the world began there has been a harvest time. It began with the dawn of created life. Before man emerged into conscious life or being, the food which was intended to nourish his body and sustain his physical life had taken root in the ground. "The earth brought forth grass and herb yielding seed after his kind



and tree yielding fruit whose seed was in itself after his kind."

Note the sowers. In Palestine it was customary to sow the grain without previously plowing the ground. The seed was scattered broadcast as indicated in the parable of the sower and plowed afterwards. The land was then brushed over with a light harrow made of thorns and bushes. The soil was very fertile, grew vegetation rapidly. The field would yield a bountious harvest.

The manner of sowing was very simple indeed. The sower took the basket on his left hand or arm and with the right hand scattered the seed broadcast.

The Spiritual teaching of the text suggests that this earthly life of men bears the same relation to eternity as the time of sowing does to the natural harvest. Acts are the seed of character and surely will produce their appropriate harvest in due season. Christianity is compared to seed. Jesus said the seed is the Word. The propagators of the Gospel are the sowers. Certainly he is a true sower who seeks to spread the imperishable seed, the Word of God. The Christian minister is a sower. Jesus said the field is the world. The minister

goes forth into the world scattering the seeds of Gospel truth. He proclaims to men the love of God as manifested in the gift of his only begotten Son. He proclaims his dying love. He declares there is no escape from the stains of sin except by pardon through Jesus the Christ.

The Sunday-school teacher is also a sower. He however, does not cover the wide extent of ground, or territory as the minister, but in his own way and in a limited sphere he does as effectual work. He has the opportunity of dealing more with the individual in close personal touch. When he sows the seed he can carefully nurture it and watch its growth. Furthermore he has tender hearts to work upon. Childhood is the grand time for sowing seed. "The faithful teacher can then bring the social and religious elements of the young mind to commingle in happy harmony. Blessed is he who appreciates the Divine possibilities which are latent in the soul of a child. And who seeks to unfold these wonderful energies by judicious inculcation of God's eternal truth. Then too, we can all be seed sowers. In deed, we can. It is a question whether we will sow or not. The question is, shall we sow good seed or bad? Shall we

sow the seeds of truth or error? One or the other we are bound to do, by the very law of our being.

We can give a pleasant look. We can speak a kind word; and it is said, "kind words never die." We can help the worthy poor; assist the weak and distressed. We can do something to lessen pain, diminish sorrow, and banish suffering in our midst. Every sincere Christian can help to drive away the darkness of sin and bring in the light. Thomas Carlyle said, "Cast forth thy act, thy word into the ever living, ever working universe. It is a seed grain that cannot die. Unnoticed to-day, it will be found flourishing after thousands of years." "The harvest truly is plentiful but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Note the Spirit of the sowing. "They that sow in tears, he that goeth forth and weeping." The Gospel sower often has to go forth to his work amid tears. There is a sacredness about such tears. They are no sign of weakness but rather of power. The stern heart of manhood is frequently melted by sympathy. They that sow in such tears shall surely reap in joy.

We must sow in earnest

tears. Without earnestness we cannot hope to succeed. In no branch of life can we get on without it. Then too, we should sow amid unceasing tears. We ought not falter in our work. No man having put his hand to the plow and looking back is fit for the Kingdom. Brethren let us be untiring in our efforts for the dissemination of Gospel truth. There must be incessant plowing, sowing, weeding, pruning, reaping, penitent self-denying labors. Notice the quality of the seed. It is called "precious seed". Why it is precious because of its inherent goodness. Seed, like everything else, differs in value. Some seed is hardly worth sowing. Other seed is of a very choice variety. We sow the seed of eternal truth. It is precious, therefore, because of its inherent goodness. It is the only panacea for the moral diseases of humanity. It scatters its blessings in every place, at every opportunity, and to every needy subject. This seed was so precious that the early disciples forsook all and gladly went forth to spread it over the earth. Yes, so precious that martyrs passed through seas of flood and fiercest fires in order to plant the Gospel seed. It is precious because there is abundant life in it. It is

precious because of its productiveness. The seed of eternal truth is essentially productive and reproductive. Wherever it is sown and careful attention is given to it, it will bring forth abundant fruit to the glory of God. To the thoughtful mind there is testimony borne by the harvest time to the fact that we shall reap as we sow. Sow weeds and the harvest will be weeds. Sow tares and reap tares. Sow to the wind, and reap the whirlwind. No man can expect to sow wickedness now and reap the fruit of righteousness hereafter. "Whatsoever a man soweth that shall he also reap." Let us therefore do good sowing in order to insure good reaping. Sow to the Spirit, faith and obedience to God. Sow toward man love, truth, kindness, forbearance and sow plentifully that we may reap plentifully.

Dear brethren and sisters, while there is yet time for sowing the seeds of life, embrace the opportunity. Do not delay. We are assured some will fall on good ground; the more convenient season will never come. Behold now is the accepted time, behold now is the day of Salvation.

—Greentown, Ohio.

## WHY INSTRUMENTAL MUSIC IN THE WORSHIP IS WRONG.

R. M. Weaver

1. "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19.) Christ did not command instrumental music in worship. Is it right to teach and practice something he has not commanded?

2. Such worship is vain. "But in vain ye do worship me teaching for doctrines the commandments of men." (Matt. 15:9.) If God has not commanded it in the New Testament, it can only be a commandment of men.

3. The Spirit guided the apostles into all truth. "Howbeit when he, the Spirit of truth is come, he will guide you into all truth?" (Jno. 16:13.) According to this, instrumental music can be no part of the truth; the Spirit did not guide the apostles to use it.

4. The Scriptures furnish unto all good works. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly unto all good works." (2 Tim. 3:16, 17.) They do not



furnish instrumental music in worship. Therefore it cannot be a good work.

5. Divine power gives us all things. "According as his divine power hath given unto us all things that pertain unto life and godliness." (2 Peter 1:3.) The divine power is the gospel. (Rom. 1:16.) It does not give us instrumental music. Therefore it does not pertain unto life and godliness.

6. It is adding to God's word. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18.)

7. It is acting without faith. "Faith comes by hearing and hearing by the word of God." (Rom. 10:17.) "Whatsoever is not of faith is sin." (Rom. 14:23.)

8. What we do must be in the name of the Lord. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Col. 3:17.) This means that our faith and practice must be by the authority of Christ. This excludes instrumental music.

9. Is instrumental music in worship expedient? Nothing can be expedient that divides God's people. (1 Cor. 1:10.)

10. Were not instruments used under the old law? This would not justify it now. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4.) Instruments were never used in the holy place of the tabernacle which represents the church.

11. Why wrong in the church, if legitimate in the home? The husband is the head of the home. Christ is the head of the church. (Eph. 5:22-26.)

12. I believe instrumental music, in worship, is a product of the devil, and it tends to excite prejudice because of that feeling, since some of us who oppose music in worship have it in our homes. We do not believe that music as such is sinful, but we do believe that a misuse of it is sinful. We do not believe that satan is the author of human speech but we know he causes man to sin by a misuse of it. In like manner, we love music in its place but shall continue to believe it out of place in Christian worship until shown by the Holy Scriptures that our Lord wants it used there.

Route 1,  
Nocona, Texas.

## THESE ARE THE TRUE SAYINGS OF GOD.

Rev. 19:7-9.

J. H. Beer

“Let us be glad and rejoice, and give honor to him: for the marriage of the lamb is come and his wife hath made herself ready \* \* \* and he saith unto me, write blessed are they which are called unto the marriage supper of the Lamb.” The church is represented as the espoused bride of Christ. (Eph. 5:23-32; 2 Cor. 11:2.) “These are the true sayings of God”. Jesus Christ is declared to be the bridegroom. Much discredit has been raised against the teachings of the New Testament, by the setting of dates of days, and years for his coming, of which no man knows the day, year or hour. Yet the truth connected with his coming still stands unshaken. (Matt. 25:5, 6.) “Behold the bridegroom cometh”. What is he coming for? (John 14:2-3.) Evidently for the bride (the church). “Be ye also ready for in such an hour as ye think not the Son of Man cometh”. “If I go away I will come again and receive you unto myself”. Christ is calling a people out of the Gentiles for his name. Jerusalem shall be trodden down of the Gentiles

until the time of the Gentiles be fulfilled. (Luke 21:24.) “Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name to this agree the word of the prophets as it is written. (Acts 15:14-16.) After this! After what? After he has taken a people out of the Gentiles. Then he declares, “I will return and build again the tabernacle of David.” Now we beseech you brethren by the coming of our Lord Jesus Christ, and by gathering together unto him.” (2nd Thess. 2:1.) “Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left.” (Matt. 24:40, 41.) There will be a lot of church members left, because they are not a part of the bride. The idea a lot of people have about the coming of Christ is that when he comes, the judgment day will also come and that the world will come to an end. This idea is unscriptural. Business will continue and governments will go on as now after Jesus comes and takes his believers out of the world. (1 Thess. 4:13.) “But I would not have you to be ignorant, Brethren concerning them which sleep that ye sorrow not, even as others which

have no hope. \* \* \* For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trumpet of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up in the clouds to meet the Lord in the air and so shall we ever be with the Lord."

The meeting place when Christ comes for the bride, his saints, the church, will be up in the clouds in the air.

"These are the true sayings of God, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." (Tit. 2:13, 14; Rev. 14:1-3.) The saints are to reign with Christ. (2 Tim. 2:12; Rev. 20:6, 22:5.) May you have your vessels filled with oil and your lamps trimmed and burning when the bridegroom comes for his bride. "Wherefore comfort one another with these words." (1 Thess. 4:15.)

—Denton, Md.

## JUDGMENT OF GOD'S HOUSE.

Eugene W. Pratt

"For the time is come that judgment must begin at the house of God." (Peter 4:17)

God's word clearly teaches that church membership alone does not save anyone.

"For many will say unto me in that day, Lord Lord have we not prophesied in thy name and in thy name cast out devils and in thy name done many wonderful works? Then will I profess unto them, I never knew you depart from me ye that work eniquity." (Math. 7: 22-23)

What is the trouble? They thought that they were serving God. Jesus said, "Not every one that saith unto me Lord Lord shall enter into the kingdom of heaven but those who do the will of my Father which is in heaven. (Math. 7:21; Luke 8:21.)

Then the Great Commission (Matt. 28:10-20). "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit teaching them to observe all things whatsoever I have commanded you."

So we see obedience is essential. A child that loves its parents will love to obey its



parents. So Jesus says, "If ye love me keep my commandments." (John 14:15.) Now our text says the time is come that judgment must begin at the house of God. We might consider the house of God under two heads: First, "The Christian body know ye not that ye are the temple of God and that the Spirit of God dwelleth in you." (1 Cor. 3:16; 6:19; 2 Cor. 6:15.) "If any man defile the temple of God him shall God destroy; for the temple of God is holy which temple ye are." (1 Cor. 3:17.) So you see there is a personal element in this Judgment. "For if we would judge ourselves, we should not be judged." (1 Cor. 11:31.) What is the standard? "And if any man hear my words and believe not, I judge him not. The word that I have spoken, the same shall judge him in the last day." (John 12:47-48.)

Then second: The House of God is that collection of believers that Christ calls his church. (Matt. 16:18.) "And upon this rock I will build my church and the gates of hell shall not prevail against it." Now therefore, you are no more strangers and foreigners but fellow citizens with the saints and of the household of

God, and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone in whom all the building fitly framed together groweth unto an holy temple in the Lord in whom ye are all builded together for an habitation of God through the Spirit. (Eph. 2:19-22.)

"Ye also as lively stones, are built up a Spiritual house, a holy priesthood." (1 Pet. 2:5-10.)

Now what is the standard for this House of God? Is there one standard for the individual and another for the group? The great commission was given to the group and says, "Teaching them to observe all things whatsoever I have commanded you". (Matt. 28:20.) Therefore we must conclude John 12:47-48 applies to the building referred to in Eph. 2:19-22, as well as to the one spoken of in 1 Cor. 3:16-17. There is only one standard for all mankind.

Paul commended the Roman church because they had obeyed from the heart that form of doctrine which was delivered you. (Rom. 6:17.) See Jude 3, revised version, "That ye should earnestly contend for the faith once for all delivered to the saints."

Then Heb. 13:8, "Jesus Christ the same yesterday and today and forever." (See Mal. 3:6.)

So we have an unchanging standard of life throughout the age. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." (John 15:7, 10.) This means continuing in him all the way (abiding).

"Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.) The time is come that judgment must begin at the house of God. (1 Pet. 4:17.) Judge yourself by the true word. Judge the church you are affiliated with by the teaching of Christ. Can I observe all the teaching of Christ in my church? Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven. (Matt. 5:19; see Jas. 2:10; Rev. 22:18-19.)

—922 E. 1st St.,  
Albany, Ore.

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## BE NOT DECEIVED

Elma Beck

"Be not deceived, God is not mocked for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption he that soweth to the spirit shall of the spirit reap life everlasting". (Gal. 6:7-8.)

This is a quotation from the apostle Paul's letter to the church at Galatia, admonishing them to be not deceived, mislead, or deluded as there are various ways in which this may be accomplished. In Gal. 6:3, we find "if a man thinks himself to be something when he is nothing he deceiveth himself." We learn here that he who thinks himself more than he is deceiveth himself. 1 Cor. 3:18: "Let no man deceive himself." "If any man among you seemeth to be wise in this world let him become a fool that he may be wise." If we think we are wise in the wisdom of this world we deceive ourselves for the wisdom of this world is



foolishness with God. In 1 John 1:8, we read, "if we say that we have no sin we deceive ourselves and the truth is not in us." James 1:22, "be ye doers of the word, and not hearers only deceiving your own selves." We learn here that when we hear the word and do it not we are not deceiving God; for he knows our every thought and act. So if we refuse to obey and practice the entire word, it is we who are deceived and will be disappointed, for God is not mocked. Then again Satan may deceive us. He deceived our foreparents in the garden and is still trying to deceive the people of God.

Some time ago I read an account of a man who dreamed he was present at a discussion of Satan and his ministers concerning the best way to deceive humanity. The first one said, "tell them there is no God." The second one said, "tell them that Christ is not Divine, there is no hereafter", and the third one said, "tell them that all of these things are true, but there is no hurry."

This is only a narrative but the point here is that it is not necessary that we become rank infidels to be approved by Satan.

But if he can persuade us to put off doing what we know

to be right that is all he asks of us.

We are all sowing while in this world by our words, deeds and conduct in our daily life. If we are carnally, worldly minded, we sow to the flesh and are enemies to God, and shall of the flesh reap corruption. He does not say, "we may reap corruption", but "we shall".

It is positive that as sure as we sow to the flesh in this life, or live according to the flesh, we shall die.

Sowing to the spirit would mean living as God through his spirit would have us live every day, for to be spiritually minded is life and peace, eternal and everlasting.

We may deceive others by doing things and going places they do not know of, but some day the secret things will be made light. We shall reap what we have sown.

It ought to awaken us to the sense of our responsibilities to realize that now we are sowing and the manner in which we live here will determine our future destiny.

The apostle concludes the thought by saying, "let us not be weary in well doing, for in due season we shall reap if we faint not."

Let us not grow tired of serving Christ, though others falter and become indifferent,



let us press upward and onward, until the end of the race, for we know that we shall be rewarded after while.

—Wauseon, Ohio.

\* \* \*

## THE SECOND COMING OF CHRIST.

Beulah Halderman.

This is a subject every one should be interested in. But we find many professing Christians are thinking very little about it. They think it is far in the future.

He is coming a second time unto all. Every eye shall see him. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: And all kindreds of the earth shall wail because of him." Rev. 1:7.

When Jesus ascended to heaven, He said in John 14:3, "If I go and prepare a place for you I will come again and receive you unto myself. That where I am there ye may be also." Acts 1:11, "and that this same Jesus, which is taken up from you unto Heaven, shall so come in like manner as ye have seen him go into heaven."

What are the signs of His coming? They are about us everywhere. Religiously, financially, morally, politically, the signs of nature, of human

progress, and the Jewish signs.

The signs religiously are many. In Luke 18:8, "I tell you that he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?" 2 Thess. 2:3, "Let no man deceive you by any means: for that day shall not come, except there comes a falling away first and that man of sin be revealed, the son of perdition."

Also in the last days perilous times shall come. 2 Tim. 3:1. Perilous times are described in 1 Tim. 4:12 and 2 Tim. 3:1-4, as departing from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy; having their conscience seared with a hot iron; lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasures more than lovers of God. Matt. 24:11-13, "And many false prophets shall arise and shall deceive many. And because of iniquity shall abound the love of many shall wax cold."

This all refers to the apos-

tacy of the professing churches. Apostasy is "falling away", such as those who deliberately disobey God's word, such as professing christians who reject truth as to the diety of Jesus Christ and redemption through his sacrifice, etc. Apostasy differs from an error of the truth which may be the results of ignorance, (Acts 19:1-6), or heresy, which may be due to the snares of Satan. 2 Tim. 2: 25-26. Apostasy is described in 2 Tim. 4:3-4, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears. And they turn away their ears from the truth, and shall be turned unto fables." In 2 Tim. 3:5, "Having a form of Godliness, but denying the power thereof, from such turn away."

They have an outward appearance of a christian, but in their hearts they are denying the power of God. The churches of today are surely in apostasy. The churches are as Israel. Isa. 1:5-6, "Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick and the whole heart faint, from the sole of the foot unto the head, there is no soundness in it; but

wounds and bruises and putrifying sores, they have not been closed, neither bound up, neither mollified with ointment." The ministers are as stated in Jer. 23:32, "Behold! I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor cammanded them: Therefore they shall not profit this people at all, saith the Lord."

The whole body is affected and cannot be remedied. The church has departed from the old paths. 2 Tim. 3:7-8, "They are ever learning and never able to come to the knowledge of the truth." As Jannes and Jambres withstood Moses; so they also resist the truth: men of corrupt minds, reprobate concerning the truth.

People say the world is getting better, but the world will not get better, because God's word says, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

The world will not get better until Christ comes. Then war will cease. He shall put down the oppressor and every knee shall bow and confess that he is Lord.

There are more people who profess religion or belong to some church today perhaps



more than ever before. Many have a form of Godliness but deny the power thereof. 2 Tim. 3:4. "For by their fruits ye shall know them." Matt. 7:20.

But in spite of all these false prophets that shall arise, Timothy says, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith is in Jesus Christ." Also in Rom. 16:17-18, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them for they are such that do not serve the Lord, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

These modernists and false teachers who reject the truth, believe that the world will be made righteous through the church activities. Nothing more or less than the preaching of God's whole word will ever make the world better, not entertainment, banquets or anything that satisfies man's carnal lusts. Yes these preachers and teachers are smooth talking and eloquent speakers, but how can they

have the Spirit of God when they obey not his whole Gospel.

They are failing to convert the world from the pulpits so are trying it through the political world. All sorts of reform movements, federating of churches, all sorts of peace movement. Working for peace trying to usher in the millennium. But God says, "For when they shall say, peace and safety; then sudden destruction cometh upon them as travail upon a woman with child and they shall not escape." This prophesy is being fulfilled rapidly.

They are advocating peace between nations which is becoming real as we heard of nations now getting on friendly terms that have never been known before. The conference that is to meet in London this month to consider reducing Naval armament. But in spite of all this God's word says, "For nation shall rise up against nation, and kingdom against kingdom. And there shall be famines and pestilence and earthquakes in divers places." (Matt. 24:7.)

The signs of nature are given here but people say these always have been; they are not any less and possibly more. The flu in 1917 was a great pestilence. The earthquakes, the great famines,



floods, etc., are still as prevalent as ever. Many of these, man had tried to control but they still continue and will till God sees fit to change. Man can do nothing without God's help.

"So as it was in the days of Noe so shall also the coming of the Son of Man be. They were eating, drinking, marrying and given in marriage." (Matt. 24:37-38.) "As it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded. We know how wicked they were when Sodom was destroyed." The very immodest dress of today is one of the worst things that ever came on the earth. Among Christian women as well as the world. Companionate marriages, many, many divorces, robberies, drunkenness, murders, dishonesty, all sorts of sin, we see it on every hand.

The world is progressing in art, science and along all mechanical lines, etc. People are thinking very little of the future, being blind to the fact of Christ's return. Much as they were in Noah's time. "And they knew not until the flood came and took them away."

The Jews are gathering back to Jérusalem. They

wanted to go back soon after the world war, but it wasn't God's plan, but today the way has been opened for them to return. In Luke 21:24, "They shall be led away captive in all nations, and Jerusalem shall be trodden down of Gentiles until the time of the Gentiles be fulfilled." We know that the time of the Gentiles is nearing a close, because of the Zionist movement now in progress.

A report from a certain paper says that a new Jewish sect has been recently established on the eastern border of Poland. The number is over 15,000 and that the sect is rapidly increasing.

They study the New Testament and believe that our Lord is their Messiah, but intend to continue as Jews obeying the general rabbinical regulations.

Prophecy tells us at the end of this age there will be found among the many unbelieving Jews, a remnant which turns to the Lord. "For the children of Israel abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim: afterward shall the children of Israel

return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." (Hosea 3:4-5.)

"Blessed are those servants whom the Lord, when he cometh, shall find watching." (Luke 12:37.)

"Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." (Luke 12:40.)

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o **NEWS ITEMS** o  
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Shady Grove, Pa.

Waynesboro Congregation,  
Pa.:

We, the members, met in Special Council February 22, at the home of Bro. and Sister Howard Linebaugh. At our quarterly council we had elected three trustees and they were appointed as a committee to look up a building site and report to the church. They having completed their work, and some of the lot owners wanting to know immediately what we would do, a special council was held. There were four lots offered.

The members decided to purchase the lot on the corner of West 3rd Street and Ridge Avenue.

In the death of Bro. John E. Demuth, one of the trustees, there was a vacancy which had to be filled, according to law, to buy church property. An election was held, the writer being elected to fill the unexpired term of Bro. Demuth, who was elected at our January Council for three years.

The writer was also appointed to solicit funds to pay for the lot and toward building.

May God abundantly bless our efforts.

H. N. M. Gearhart,  
Shady Grove, Pa.

\* \* \*

Flora, Ind.

The Flora Dunkard Brethren met in council at Gravel Hill school house December 28, 1929, for the regular council, with Bro. Emanuel Koonen presiding, as Bro. D. P. Klepinger could not be with us because of the heavy snow on the roads.

The 13th chapter of Hebrews was read and commented on.

All business was transacted in a pleasant way. We chose for our elder for the year 1930,

Bro. E. G. Koonen, who just recently moved here from Pennsylvania. For church treasurer, Bro. Junias Spurgeon; church clerk, D. C. Wolf. For Sunday School superintendant, Bro. Junias Spurgeon; for treasurer, Sis. Lydia Kintner.

January 8th we had a called council and elected two trustees, Bro. D. C. Wolf for three years; Bro. Monroe Kintner for two years.

February 14th, the school house in which we have been holding our services was sold, and it seems the Lord always provides a way. At the sale no one bid against us so now we are the owners of the church property. We are planning on having the dedication services some time in May. We will put the announcement in the Monitor in time for as many as can to make their plans to be with us.

This notice has been delayed because we wanted to wait to see if we were successful in purchasing the property.

On account of the location of the property we changed the name of this congregation from The Flora Dunkard

Brethren to The Gravel Hill Dunkard Brethren.

Josie Kintner,  
Secretary.

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### Lancaster County, Pa.

We the brethren and sisters of northern Lancaster County, Pa., met in the home of C. M. Johns on February 9, 1930, for the purpose of organizing as a congregation of the Dunkard Brethren Church. Elder W. E. Cocklin of Mechanicsburg met with us and took charge of the work. After the devotion, Brother Cocklin again explained why there is a Dunkard Brethren Church and what it stood for, using the Bible and the Church Polity for his guide, with the idea of establishing unity, strength and courage, so that we may be prepared for the struggle before us. Elder Jacob A. Miller of Mechanicsburg was elected as our elder in charge. Other officers are A. G. Fahnestock of Brunnerville, Pa., minister; Wm. Keller of Reamstown, Pa., deacon. A. G. Fahnestock was elected as church clerk and Monitor correspondent. Bro. C. M. Johns of Route 5,



Lancaster, Pa., was elected church treasurer.

We decided to call the name of this new congregation the "Northern Lancaster County Dunkard Brethren". This is the first organization of the Dunkard Brethren that is within the bounds of Lancaster County.

Again on February 22nd we met in the home of A. G. Fahnestock with our elder Jacob A. Miller taking charge of the work. At this meeting A. G. Fahnestock and C. M. Johns reported that we had the privilege of purchasing a church property, the building of which is 40x50 feet and a lot of 66x188 feet, which is located in Lititz, Pa. They stated what it would cost to paint and improve the property and what the purchase price shall be, they also stated that they have the promise from would-be contributors to cover almost half the total cost. A healthy discussion took place but soon without any delay it was unanimously decided to purchase it. The structure had been built by the C. of the B. not so many years ago, and is in good condition however only part of the cellar has been excavated.

About two years ago this

property was sold to an undertaking and furniture establishment for a warehouse, therefore the pews were removed.

A. G. Fahnestock, C. M. Johns, Wm. Keller and Evan Keller were elected as a remodeling committee, who are expected to place pews, enlarge the basement to its full capacity, paint, etc. This work began about March 5th. The committee is encouraged inasmuch as they feel that there are those who are waiting for an opportunity to help along in this work without remuneration in silver or gold knowing that there is a reward that vanishes not awaiting them.

Trustees to take charge of the property after remodeled are C. M. Johns, Evan Keller and A. G. Fahnestock.

We decided to use the old Brethren Hymnal in our song services.

We crave an interest in the prayers of the faithful, that our steps may be directed by God and so prosper.

—A. G. Fahnestock,  
Brunnerville, Pa.

OBITUARY.

Waterford, Calif.

Paul Robert Andrews, beloved son of Harry E. Andrews was born October 21, 1929, and departed this life February 14, 1930; age three months and twenty-four days.

His loving mother having preceded him in death he leaves to mourn his departure a loving father, one sister, Dorthy Marie, two grandfathers, two grandmothers, five uncles, six aunts, nine cousins and many friends.

Though Paul's life was short, he was like a ray of sunshine in the home. His happy little smile shall ever be a fond remembrance to those he leaves behind.

Funeral services were held at the Dunkard Brethren Church at Waterford, by the writer assisted by Brother R.

Kennedy, from Matt. 19:14, 15; after which interment was made in the Modesto Cemetery.

J. A. Root.

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# BIBLE MONITOR

VOL. VIII.

April 1, 1930.

No. 7.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE BRETHREN'S PLEA.

Differing in our attitude to the scriptures, and from the many religious bodies in their claims, our plea is for implicit obedience to the New Testament as the only rule of faith and practice and guide in spiritual matters, Jesus Christ being the last messenger sent from heaven to this sinful world and the only name whereby it must be saved.

Some folks think others have been sent since he came but Jesus says, “last of all he (God) sent his Son”. (Matt. 21:37.)

Some think other revelations have been sent since Christ gave us the Gospel, but Paul says if any preach any other gospel let him be accursed. (Gal. 1:8, 9.)

Some assume, and take it for granted, their church practices are right without investigation. But Jesus says “search the scriptures”, and Paul says “examine your-

selves whether ye be in the faith”. (Jno. 5:39; 1 Cor. (13:5.)

Some seem to think a partial obedience is safe. But Jesus says, “teach them to observe all things whatsoever I have commanded you.” (Matt. 28:20) and John says, “blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” (Rev. 22:14, 15.)

Some think they can be saved and go to heaven and not belong to church. But Paul says “the church is his body.” (Eph. 1:22, 23; Col. 1:18.) Then, not to belong to the church, is not to belong to his body. Paul further says, “Christ is the head of the body.” (Eph. 5:23.) Not to belong to church is to have no connection with Christ, its head.

“Since all churches are aiming for the same place, it makes no difference which one you belong to just so you



are a Christian". Christ is not divided. How can his body, the church, be? How can he be head and direct the affairs of the churches with all their differences? Can one be a Christian in all the churches?

Some churches deny the Deity of Christ. Since "there is no other name whereby we must be saved", can such be saved?

Some think faith alone saves. James says, "Faith without works is dead". Can a dead faith save? (Jas. 2:26.) Our plea is for faith and works, faith and obedience.

Some think we need all the churches we now have, and more (?) so everyone can find a church home to suit him. Isn't it passing strange Jesus didn't know this? Seems he would have started them all at once, doesn't it? Jesus started one church, one body. Did he or the Holy Spirit tear it to pieces and divide it up into factions? Do causes for division come from Christ?

Our plea is, the devil is responsible for the causes that have made divisions a necessity. "Can two walk together (religiously) except they be agreed"?

Is it not true that we should suit ourselves to the church as Jesus started it, and not change the church to suit us? We think it is.

But there are some things in the church as Jesus started it, that some folks don't think belong to it. True, and if Jesus had thought that way, those things would not have been put into it. Didn't Jesus know best?

Some think there was no church till Pentecost. (Acts 2.) Jesus was the head of the body, the church. Did the head have no body till Pentecost? Can the head exist without the body? Or the body without the head? We think not. Jesus was "given to be head over all things to the church". (Eph. 1:22.) He originated many of those things while here on earth. When did he become head of those things? We say, evidently before he originated them.

"Christ loved the church and gave himself for it." (Eph. 5:25.) He bought it with his own blood. (1 Cor. 6:20.) Did he give himself for something that did not exist? Did he by a nonentity? Some say yes. We say no. Our plea is that, when he laid down the price the goods were delivered.

Some say the apostles built the church on Pentecost, (Acts 2) but the prophet said Christ would build it. (Zech. 6:12, 13.) And Jesus said, "I will build it". (Matt. 16:18.) But he didn't say he would build

it on Pentecost, and no inspired man ever said that he did. Kingdom, vineyard, sheepfold, household are synonyms for church. These all existed in Christ's time. Hence we conclude the church existed in Christ's time. And Paul tells us, "God hath set some in the church first, apostles". (1 Cor. 12:28.) He set these in the church while he lived here. (Lu. 6:13.)

Jesus was given as its "leader and commander". (Isa. 55:4.) God gave him the commands. (Jno. 12:39.) He delivered them. (Jno. 17:8; Matt 28:20.) And we are exhorted to "look to Jesus the author and finisher of our faith". (Heb. 12:2.) And "being made perfect through his sufferings", "he became the author of eternal salvation to all them that obey him". (Heb. 2:10; 5:9.)

Our plea then is, Jesus built the church while here in the world, set the first officers in it, the apostles, was its Shepherd, its King, its Bridegroom, its Householder, and became its purchaser, and owns it by virtue of this purchase, and therefore, has all authority to deliver its commands, and prescribe the conditions upon which we may enter, and the terms upon which we may be saved, and to demand obedience at our

hands, or the observance of all things he has commanded.

And that in the study and application of scripture we should note, who is speaking, to whom he speaks, what he says and its nature, i. e. whether it is narration, history, prophecy, parable, exhortation or command.

Jesus being its builder, and the head of the church, has prescribed the terms of admission. These terms are easy to understand and to comply with. John the Baptist's converts had no trouble in understanding how to get into the kingdom. He preached faith, repentance, confession of sin and baptism for or unto, the remission of sin, and thus gave them "knowledge of salvation by the remission of their sins" (Lu. 1:77) which also placed them into the kingdom.

Peter's converts on Pentecost also, had no trouble in knowing how to get into the church and be saved. He told them to "repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Spirit." (Acts 2:37, 38.)

Some think baptism has nothing to do with salvation and admission to church membership, but Jesus said "he that believeth and is baptized shall be saved", (Mar. 16:16)

and Paul said, "as many of you as have been baptized into Christ have put on Christ". (Gal. 3:27.) All this is easy to understand. Besides, in apostolic times all who had been baptized, were baptized for, or unto, the remission of sins, and belonged to church, and no one who had not been baptized ever claimed salvation or to belong to church. Our plea here is, that the very first Christian church that ever existed in the world was composed of persons who had been baptized for, or unto, the remission of sins, and Christ has not changed the terms of admission and salvation.

(To be continued.)

### TRUTH OR ERROR.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another, but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accused." (Gal. 1:6-8.)

Of late years we have been wondering why it is that people have so quickly turned aside from the teachings and practices of the church of the

past. We have been surprised and shocked to have our brethren and sisters in the church whom we have loved and labored with for years, suddenly turn about and cast aside those things for which they stood, in which they had professed faith and to which they had vowed faithfulness till death.

It is evident, although there have been many discoveries, changes and inventions in the past 1,000 years or more, that human nature is just the same. In the foregoing Scripture we find an example typical of present day conditions. The apostle Paul in his letter to the Galatians manifested his great surprise in seeing them turn aside so quickly from the things in which he had instructed them. There is no question but what Paul had indoctrinated the Galatians in the commands, statutes and ordinances of Christ. Evidently there were learned (?) men then like now, who found, through scientific discovery no doubt, that these teachings were not necessary, so they brought forth another "gospel" (their theories) which pleased them better.

The apostle cautioned the Galatians that this was not another gospel but these men were troubling them by trying to pervert the gospel of Christ.



## BIBLE MONITOR

Poplar Bluff, Mo., April 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



In other words, false leaders were trying to turn them aside from truth to error. Then the apostle clearly and emphatically tells them, there is no other gospel save that which he had preached unto them, and though he or an angel from heaven should preach any other gospel they would be accursed. It seems to me, his language here ought to settle once for all in the minds of scripture readers any such thing as a "New Revelation".

It is surprising and pitiful indeed, with all the examples, warning, admonition and prophecy that we have in the

New Testament, that people will allow themselves to become so blinded that they will turn aside from the truth to such groundless and unsound doctrines as are prevalent in this age. Somehow, it seems, people have gone "educationally", mad. No matter what kind of a new theory may be advanced or advocated or how much it may conflict with, or oppose the New Testament teachings; if it comes from a man with a "Dr." before his name or a "string of letters" following, it is accepted without question by the great majority of professing Christians. It is my own firm conviction that we have right now some of the most deceptive impostors and false prophets that the world has ever known. I believe the New Testament teachings will bear this out. The popular educators of the day who are at the head of the majority of churches have cast aside as unnecessary most of the plain simple teachings of the New Testament. Naturally, those who are following them have accepted their decision in these matters.

From the prophecies of the Scripture it is plainly eviednt we are living in the "perilous times" mentioned to come before the second coming of Christ. The time when the

devil is full of "wrath", knowing he has but a short time. Conditions on every hand will prove that satan is using every conceivable avenue of approach to bring about the downfall of men and cause them to rebel against God. It seems of late years he has been putting forth much effort to overthrow the church through an apostate leadership, men who are exalting themselves above God. The New Testament teachings are absolute truth. (John 8:31-32), "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The commands, statutes and ordinances contained therein are necessary to our salvation. They are necessary because God has ordained it so. When we deal with the word we are dealing with God. When we place our theories or opinions above the gospel teachings we are exalting ourselves above God. When we respect and obey the word we are respecting and obeying God. Likewise, when we reject the word we are rejecting God. Our attitude toward the word determines our relationship with God. It is a well known fact that the

majority of church people today are placing their confidence in the educated leaders of the world. Men who openly deny and contradict the plain New Testament teachings. Whatever these men say people accept as truth. As a matter of fact much of the modern popular theories and teachings are nothing short of lies because they are contrary to the truth of the gospel. Therefore, when professing Christians accept such false doctrines they are exchanging the truth of God for a lie and worshipping and serving the creature (man) rather than the creator (God) according to Rom. 1:25. They refuse to accept and obey the word and as they have refused to have God in their knowledge God has given them up to a reprobate mind to do those things which are not fitting (Rom. 2:18). Not because they are ignorant of the truth but because of that rebellious nature which satan has succeeded in stirring up within them.

Man cannot trifle with God, neither can he trifle with the Word; if he does, it is to his own sorrow. When men come to the knowledge of the truth and they stubbornly rebel against it and persistently reject it there comes a time when God will send them a working of error that they

should believe a lie. That they all might be judged who believe not the truth but had pleasure in unrighteousness. (II Thess. 2:11-12.)

This gives us an explanation of conditions such as we have now. Many professing Christians have evidently rejected the truth till they have become deluded and are seemingly unable to discern between the truth and lies. What an awful doom judgment day shall reveal to such poor souls. When we see these deplorable and alarming conditions existing about us, it ought to spur us onward in our efforts to uphold the truth that we might be able to save some poor souls from such a frightful and hopeless condition. To this end let us labor on till the Master calls.

L. W. B.

### IRON-CLAD RULES.

Glenn A. Cripe

In a recent issue of the Bible Monitor there was an article by the above name. The author spoke of his reason for writing it which seemed to be that some persons objected to Conference passing certain rules with certain wordings. His purpose was possibly very good, but in the introduction he makes an unfortunate

statement. "Let us make rules and stay by them." It is the first part of this statement that we characterize as unfortunate.

This statement would say that we make rules. It is possible that we have too many man made rules already. Man is in the habit of making rules. For thousands of years they have made rules or laws for themselves and their associates. Almost invariably their rules are biased in their benefits, thus we have class legislation. Or possibly the defects of human beings will be noticeable in their rules and regulations. The above is speaking of the rules and laws that man makes for the regulation of society. It is far worse when human beings attempt to make rules and laws concerning their spiritual being. Such rules always tend toward idolatry. Experience will teach us this. History will tell us so. The children of Israel are a bold testimony to this truth. Their history has many dark spots upon its pages where they have interposed and displaced the rules of heaven with their own man made ones.

The word "us" does not recognize the fact that God only has the right to rule our lives. He has given rules for us to follow, and has placed



in our keeping sacred principles to guide us. Then at the close of his book he has placed his seal and woe be it to the man who shall add to or take from that sacred volume.

Sometimes we are not clear as to the proper procedure for our conduct in life. Then we sometimes interpret and apply the principles God has given us as we see fit. By our own reasoning we think that he would have us do as we are doing. Here we are also occasionally biased in our opinions and decisions. It may be that we do not have an automobile at our home and so we reason and apply principles, all the time being influenced by this condition that we do not have an auto, and we conclude that others should not have one either because we think it is a violation of God's will. We may do this with the radio, telephone or what not. We have looked into the Bible with a biased mind and so we have a biased opinion. Does our saying this is wrong make it so? These rules are ones that might be made by "us".

However if we earnestly entreat God in prayer, study his word and then are guided by the Holy Spirit it is certain that we shall be led into the truth. Such an interpretation is not made by "us" but is given from God. At a recent

Conference a certain question was before the meeting and the assembly was almost evenly divided about it, then came the noon hour and meeting was dismissed for dinner. Immediately after dinner when the meeting convened for business a certain Elder rose and stated that he had an answer prepared during the noon hour, and before the meeting had gotten fully awake to the fact the answer was passed. May I question this decision because it was prepared during the noon hour by a few men as they ate and not by Conference after prayer and fasting?

I have somewhat against the word "Iron-clad". It smacks too much of man, and it does not reflect the spirit of God, neither does it partake of the nature of God's word.

In nature iron is very seldom found in the free state. It is always combined with some other element and man must obtain it through smelting or forging processes. Therefore a rule with iron about it would be man produced or turned out. As clad means clothed or dressed, an iron-clad rule would be one dressed up in iron, a man produced product, and it would, if this be true, be man-dressed

because the dress is man-made.

"Iron-clad" is a harsh sounding word savoring of the dark ages when iron-clad tyrants went forth with iron-clad armies to cruel murder and rapine. It little reflects the love of God as we find it in the New Testament. "God so loved the world," etc. He to whom is given all power did not say they have broken my rules and there is no salvation for them, but he did say, "Whosoever will may come".

Then the properties of iron are hardly as binding as the word of God is. The rules and principles of God are unalterable by man while iron is easily worked by even an unskilled workman. I cannot conceive of man thus changing the word of God. Iron will rust and deteriorate as will all things of earthly nature. The sharpest knife will rust until it is not usable. I have the opinion that the word of God is still as sharp, just as useful today as it was centuries ago. Christ has said, "My words shall not pass away." Iron-clad does in no way represent the eternal word so why use it when referring to the Word.

As for keeping the word of

God we will if we desire salvation.

—Goshen, Ind.

## A CLEAN LIFE

Margaret Beery

In Psalms 51:10, David prayed, "Create in me a clean heart, O God; and renew a right spirit within me." In II Timothy 5:22 Paul instructed his spiritual son, Timothy, to keep himself pure, also in II Timothy 2:22 he tells him to flee also youthful lusts. In Matt. 5:8, Jesus says, "Blessed are the pure in heart for they shall see God." Psalms 19:12, was a fine prayer of the Psalmist when he said, "Cleanse thou me from secret faults".

These thoughts lead up to the clean life every Christian should live before God and man. Man looketh on the outward appearance but God looketh on the heart. God knows what we really are and not what men think we are. God judges us by what really exists in our hearts, in our minds, in our thoughts, in our soul, in our meditations, and in our desires. Knowing this, well might David pray, "Cleanse thou me from secret sins".

There is perhaps no phase of life more important than

that relating to the purity of thoughts, desires and meditations.

The man who can lay claim to a clean life must keep his thoughts and imagination within the limits of purity. He must confine his desires to the things that are right for as a man thinketh in his heart, so he is. The thoughts, meditations and the desires make the man and determine his character. If it was necessary in David's time and in Paul's time to live a clean life, it is just as necessary now to keep ourselves pure. We know that there is evil on every hand trying to draw us away from God, trying to lead us down the downward road to ruin, so we must be on our guard.

Take the theaters and movies for example, they are schools of crime.

One leading magazine says, "Vice pays on the screen; virtue often does not make expenses." And because crime, vice, lust, immodesty and moral corruption is what the public wants to see and is willing to pay to see exhibited, the movie produces it in increasing volume. It in turn, corrupts the mind of the young and they grow to demand more of this sort of thing—only worse. If the mind

is corrupted so will the heart and soul be.

The movies, the dance hall, immodest dress and other vices of the day are only some of satan's snares to destroy the purity of the people and of the church.

If we will but keep ourselves pure it is our privilege through grace to shine as lights in the world and be able to rescue precious souls from the snares of the devil.

There are secret sins of lust that fasten themselves on to people when young and often follow them through life. These are sins that contaminate the soul and weaken the mind and body. Any evil thought or habit should be shunned as the most dangerous reptile. This can be done by thinking pure thoughts, living clean lives and by shunning all of satan's snares he has set to destroy the purity of the children of God.

We should do as Paul said in Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

—Union, Ohio.



## A COMPARISON?

A. L. Boyd

Jesus established a point of interest when he said, "Wist ye not that I must be about my father's business". This he said when a mere boy. When he became a man he said, "I and my father are one". Again, "Lo, I come to do thy will, O God". Here we have an expression of companionship, fellowship, partnership, sonship. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard in that he feared". "Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him."

Assuming the mission, to be about the Father's business was not an easy task, as may be seen by the things he did and suffered, as he was seen by many only a man dwelling among men. Yet by the things he did and suffered he established his claim. He was the son of God. "And lo, a voice from heaven, saying this is my beloved son in whom I am well pleased".

Those who have assumed to be about the father's business must, like Jesus did, establish their claim by their words and work. To claim Christ as our righteousness is not sufficient. Our activities, our services, must be in harmony with the father and the son. We must give account for the work done. Jesus, "who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men \* \* \*—and became obedient unto death, even the death of the cross." Truly he has vindicated his right as a worker with the father; "My father worketh hitherto and I work." His work or business surpassed all of his time, and much that is being done today.

"And lo, a voice from heaven." "And was heard in that he feared." A divine benediction upon his work, an approval that Jesus was doing the Father's business. Bringing "life and immortality to light through the gospel". All had gone astray. God was "not willing that any should perish, but that all should come to repentance." Jesus came to establish this work. "As in Adam all died, so in Christ shall all be made

alive." Follow him in the regeneration, and you shall be one with the Father and Son. A son of God and a joint heir with Jesus. "The word was made flesh, and dwelt among us, and we beheld his glory, \* \* \*—as many as received him, to them gave he power to become the sons of God." "For as many as are led by the Spirit of God, they are the sons of God." We are further informed, "we are ambassadors for Christ, and pray in Christ's stead." Therefore we should acclaim with Christ, "we must be about our Father's business". As sons and daughters be in harmony with the Father and Son in plan and purpose. "For without me ye can do nothing". "I am the way, the truth, and the life". As Jesus unfolded the Father's business, the apostles were made to exclaim, "In him verily was the love of God perfected." Though similar afflictions await us, that he suffered, as co-laborers with Christ, let us proclaim the everlasting gospel, to this lost world. The Savior without spot or wrinkle, or any such thing, gave us such a beautiful example of life and service, expressing the very essence of God, love to man, throughout all his eventful ministry.

Then why the tendency of

so many of God's professed children, establishing works so unlike, and contrary to the work of Christ and the apostles. Why so many calling for plays, new plays, pageants, dramas, special programs, special music, special days, etc. What is there about Christ's work and message, and associated history that we should want it recast into plays, into composition of the dramatic, into pageants, the imaginal, so that we can, as by rote, theatrical in form, rather pretentious, play and personate the various characters again, that were instrumental in a real way, not playing at it, in bringing about the fulfilling of so many of the prophesies. The apostles tell us that, "they that will live Godly shall suffer persecution". God's children will have an experience similar to the Savior and early Christians, if they do what he told them to do. Jesus told his disciples that they must drink of the cup he drank. We are not told to play over again the follies, sins and virtues of those people back yonder. Christ did not present the Father's business in plays. He did not practice and drill with the elders, high priest, disciples, Pilate, Judas and all the rest, for days and weeks, so they could give the public fine

plays. God wants holy living, holy service. But this kind of life is not obtained in personating men's sins and virtues on the stage in plays. If we wish to present the Father's business to the world, we must, like the Savior did, meet the people in their homes, on the highway, in the Mts. of Beautitudes, in the desert, the sick room, the church house, feed the hungry, in poverty, meet them everywhere. Meet them with the Gospel message, and the ministry of helpfulness. Do not substitute plays for Christian service. You can apply Christ's shed blood only, by faith and repentance, to your poor sin-sick soul. Other men's sins, follies and virtues recorded in the Bible are a matter of history. Do not play with them, before God they stand or fall. They like we, must give an account for the deeds done in the body. "God hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." The foundation has been laid. (1 Cor. 3:10-14.) Christ's blood is in this foundation. His example of life, the fruits of the Spirit, are before you. Also many of the works of the flesh. (Gal. 5:19-21.)

Each individual builds his

or her superstructure, for which you must give an account, whether you are in the church or in the world. Some call this "world a stage and each individual an actor", but unlike the stage upon which many "play", in the world you meet the real issues of life. On the "stage" you become an "ape man". You cannot dramatize Christ's life and ministry. Attempt it and you become a sham, a fraud. Christ did not come through, or to play, with other's experience. He had an experience all his own. God wants us to have an actual experience of our own. A real heart service experienced delivering the Gospel message by precept and example. Give the world and all, the real fruit of the Spirit (Gal. 5:22-23); the stage and its plays belong to "the lust of the flesh, the lust of the eyes, and the pride of life." Let us stand for Christ and the church, and against making plays of sacred things of which one sees so much in this day. We must live the Christ-like life. Keep away from the play house. "The servant is not greater than his Lord." Christ and the apostles could have gone back to the Old Testament and recast much of it into pageants and dramatic plays. Jesus surely had the



wisdom and all knowledge. Could have fitted up their synagogues "to render such plays properly"? Advertised them well? React the sins and virtues of ancients, "and put 'pep' into the community"? "Livened up the church"? Though all-wise, that kind of work and method was not in the Father's business. According to present day observations he would have received much applause instead of persecution.

All the pageantry and the dramatizing of sacred things are but a mockery of the life service and death of the Son of God. Why then such a strong demand for plays, new plays, "the demand much greater than the supply". Our Heavenly Father hath supplied us richly in all things. Why not use his supplies only? They are free. They will take you off the "stage" and put you into the field of active, ministering to the Spiritual and physical needs of the people. "In as much as ye have done it to the least of these my brethren, ye have done it unto me."

The message, "By grace are ye saved through faith \* \* \* created in Christ Jesus unto good works, which God hath before ordained that we should walk in them". Not walk in plays, but in "good

works". Jesus walked in good works, plenty of them. He is the way, the truth, and the life, let us follow him according to his teaching and example. "If we live in the Spirit let us also walk in the Spirit." Jesus commanded, "go teach all nation". Those that came to this nation centuries ago, taught us to observe all things Christ commanded. They did not bring a lot of "plays" and a lot of "specialties". "Who then hath bewitched us that we should believe another gospel; which is not another gospel: but there be some that trouble us and would pervert the gospel of Christ."

The expressions and manifestations of the Spirit must be kept within the bounds of the Spirit's teaching. The doctrine, how to dress, is a fine illustration. God ordained that mankind should cover their nakedness. But in this day as in all ages, some stop before they are dressed and others do not stop when they are dressed. "In like manner also that women (also men) adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair or gold or pearls or costly array." (1 Tim. 2:9; also I Pet. 3:3-5.) The Christian's expression of his love to God

in this matter, "ought" and "must" stop at being "modestly apparelled". Less is wrong, more is wrong. Note then, the law of the Spirit limits us; and is applicable in all our physical and mental activities. The Spirit's teaching will not allow you to express your love to Christ by buying the finest furniture you can obtain to furnish your home, though you are worth millions. Neither does the Spirit's teaching give us any right to enter upon the play program we are engaged in at the present time. Putting a stumbling block in the way of our children and God's children. The apostles had a keen conception, even in detail, as to how God's children ought to appear before him, when giving expression of their love and worship to him. "Ye have us for an example"—Paul. He might have added, Christ and all the saints. Many have been reprov'd for giving the wrong expression. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. It has no plays in it, neither does it demand any. May it not be said of us, "My house shall be called the house of prayer, but ye have made it a house of play."

—Beaumont, Ida.

## For the Monitor.

Lewis B. Flohr

A leading trade publication reports the following from its correspondent at Mobile, Alabama:

"\* \* \* This section is in the midst of its carnival festivities, familiarly known as 'Mardi Gras' \* \* \*.

"Rex and Felix, both kings of joy, reign supremely at present in New Orleans and Mobile, respectively, which two cities have been turned over to them by the municipal authorities to make merry, and they never fail to deliver the goods. Music, mystic parades, dancing, masking, grotesque and otherwise, is in the order of things. Everyone in this section seem to enter into the spirit of the occasion and business is practically suspended Monday and Tuesday of Mardi Gras.

"Mardi Gras is an old Latin custom of putting on a big celebration just before donning the sackcloth and ashes in the forty-day period of penance, religiously known as Lent, which begins the day after Mardi Gras, called Ash Wednesday, and ends on Easter Sunday.

"The amusement feature of this ancient custom is still being celebrated in all its splen-

dor, not only in this section, but in every Latin-American country, although the sackcloth feature that follows it, as is generally understood, has been greatly modified to meet the modern idea of worship."

Yes, truly, has the sackcloth and ashes part of the forty days preceding Easter, the time of celebrating the ascension of the Son back to the Father's right hand, there to be our advocate, pleading for us, been Modernized, that is, neglected and forgot. "They sat down to eat and drink and rose up to play."

How mankind forgets "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." No version of the New Testament reveals any expression to the effect that Jesus the Christ was amused. "Pass the time of your sojourning here in fear"—fear that you will not please God—fear that you are not worthy to be called children of God.

Vienna, Va.

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## CHRISTIANS MORE THAN OTHER FOLKS.

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Martha Franz

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Dear readers, it seems to me we have been having some of the most wonderful Sunday

school lessons. First, the Baptism and Temptation of Jesus showing us the first important step in life is Baptism, thus preparing us to meet temptations as they come to us. Then we have Jesus beginning his ministry by saying, "Repent ye, for the kingdom of heaven is at hand". And seeing the great field before him he called helpers. He called busy men and some one that was willing to leave all and straightway follow Jesus.

Matt. 5:44 is a great teaching which Christ gave us which tells us, "Love your enemies and pray for them that persecute you that ye may be sons of your father who is in heaven." The next week after we had this in our lesson, while at work, a certain person said, "do you think this can be done"? She said the way she did was to take her own part, "get the other person before they get you", and treat others as they treat you. Folks, I do not believe Christ asks anything of us we cannot do. If we should obey part we should obey all. We are so liable, if someone makes a mistake, to tell our neighbors and friends about it, rather than to go to the one that makes the mistake and tell him his fault. We rather consider them our enemy.

Do we not make a promise



when we are taken into the church?

"If thy brother trespass against thee, go and tell him his fault between thee and him alone." As Christian people we do not have the loving and forgiving spirit we should have.

If we expect Christ to forgive us of our sins we must also forgive those that trespass against us.

Wauseon, O.

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## VIRTUE

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J. H. Crofford

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It seems to be the desire of every person possessing self respect, among all civilized and religious peoples, to hold the confidence and respect of his fellow men, or possess a sterling reputation, and be looked up to as a virtuous person. But the eyes of men cannot see into the deep recesses of the heart as God can, and many a person carries undeserverly a reputation for purity, unmerited. Sins are committed in secret, in darkness by people of high reputations, under most solemn promises and bribery, that nothing shall be divulged because of the reputation of the perpetrator. Such things may do for this life but not for the life to come.

Virtue is a most precious jewel, purity, Divinity stamped on all alike at birth by the hand of our Creator, pure in every respect; the lips not stained with tobacco nor the breath tainted with liquor, nor the mind trained in cunning devices. How much of this virtue might be retained if we would only stop to think and exercise our good judgment before taking the fatal step, which robs us of this precious gem.

The results of the neglect of these virtues have been written about, lectured upon and denounced from the pulpits, but the phase of the subject under consideration, has never in the hearing of the writer been sounded from the sacred rostrum. Why? Is it because of modesty? Or is it because of self condemnation?

To no other sin has the human race so completely fallen a victim as it has to the destruction of social impurity. There is no other sin so universal. All other sins, considering the number of their perpetrators fade into insignificance in comparison. No other sin has ever met with the displeasure of God and caused him to pour out his wrath in judgment upon the human family as has this sin. In the early history of the world when the two creations, the

sons of God amalgamated with the daughters of men, it repented the Lord that he had made man, and because of that sin the world was destroyed. God again poured out his wrath, because of the sin of impurity, in fire and brimstone, upon the cities of Sodom and Gomorrah. For no other sin has such judgments ever been visited upon the people.

Conjugal love is destroyed by sexual vice. Two young persons enter into a marriage relation, only to soon experience disappointment. A short time elapses, when one or the other, or both, enjoys the companionship of others more than that of the other. There is a cause for it, with one or the other, — disappointment. The goal of the virtuous one proved a failure and love waned. The virtuous lady who is successful in choosing for her companion a pure man, never needs to apprehend a waning honeymoon. They will be to each other most precious, even to be loved and adored. Solomon says, "her price is above rubies". "The heart of her husband doth safely trust in her so that she shall have no need of spoil."

Today the human family is suffering from lothesome diseases, which originate only with those practicing illicit

relations, the cause of the starting is not known but they never originate with husband and wife. The germs are transmitted from the parents to their children, and many a poor innocent child is suffering pains and torture because of the sins of its parents. It is too horrible to think that men and women with their blood contaminated with the germs of such terrible diseases should become fathers and mothers. But the trend towards sin continues and today we have in the United States 150,000 harlots, 135,000 of which are influenced by men to pursue such a life. Fifty thousand of this number are dying annually which means the shortage will require 50,000 annually to fill up the ranks. With such conditions facing us, requires most vigilant watch over our daughters, for virtue once lost, though the sin may be forgiven, can never be regained.

When drear winter throws his mantle over nature and strips the verdure of the forest and plains, and binds his icy fetters on the limped stream, there is a melancholy but not without its happy anticipation of returning verdure and wonted freedom; the season of flowers will come again, the stream will flow

gracefully and lightly as before; the trees will again toss their cumbrous loads of greenness to the sunlight: but the heart of human has no change like that of nature, it has no second spring time; once blighted in its hours of freshness, wears forever the mark of the spoiler. The dews of affection may fall, and the gentle rain of sympathy be lavished upon it, but the sere root of blighted innocence will never again waken into life, nor the cherished flowers of hope blossom with their wonted beauty.

Beware my daughter, beware of vice. The path of virtue is that of happiness; and let a remembrance of the sad consequences ever guard you against the arts of a seducer. Whatever arguments may be used by the specious deceiver, remember, he who would lead you from the path of virtue is your worst enemy, and whatever may be his pretense, his object is your ruin.

My son, dare not to lead that maiden from the path of virtue, thereby planting thorns and thistles in her pathway to spring up and make life miserable, but encourage her in her desires to retain her virtue, thereby planting flowers to grow up in her pathway and make life a pleasure.

Fathers and mothers, does not the thought of this prevailing sin cause your hearts to bleed? Then divest yourselves of all false modesty and begin teaching your children, at the ages of eight and ten years, according to environments, the sex difference, and teach them to resent all approaches in word or act on this subject from their associates, or especially from their opposites. Remember their inquisitive minds will cause them to search out their origin, and it is manifold better for the parents to teach their children in a serious religious way that we are created male and female for the procreation of our species through marriage, than for them to learn in a vulgar sneaking way from some evil disposed low down boy or girl. Do not teach them falshood,s but tell them the truth without a blush on your face or a tremor in your voice, which are both readily detected by the child, and you have won your child's confidence and it will come open heartedly for information and advice thereafter. Teach the child the sinfulness of such arts and you have fortified it against the arts. But when it learns it from other sources it apparently thinks it has discovered a secret and thereafter there



will be a lack of confidence between the child and the parents and sin will be the result.

Every child in the course of time becomes anxious to know about its origin. Our daughter, when she raised the question, was told: "God made you". At about the age of eight years she started to read the New Testament, there she came to her mother for an explanation on the birth of Jesus. She placed confidence in her mother and was open to come to her always for any information she wanted.

Teach your children in time, before they learn in a vulgar way, their origin and sex differences, and a majority will be saved to virtue.

Martinsburg, Pa.

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### **THE LITTLE AND BIG THINGS OF LIFE.**

Zora Montgomery

We often spend our time worrying over some big things we want to accomplish or some big problem to be solved, but how considerate are we of the little things to

be done and the little problems we are facing day by day? Dear friends, the big things to be done and problems to be solved do not belong to us, but they belong to God. If we are willing to do our part with the little tasks and problems he has given us, we need have no fear but what he will take care of the big things of life for us. It is only God, who is able to do the very big things and if we are able to do anything at all, it is the very, very small things.

Could God get along without us then? Yes, if that were his plan but he has planned things differently. He needs us each and everyone for he created us. He created us because he needed us. He created us because he had a special work for us each to do. If we fail to adjust ourselves to his plan we fail to meet his needs and then he must find some other way, or some other person to do the work which he intended we should do, for he will have his work done. He created man in his own image and we belong to him. He does the big things for us; we only do the little things and it is only from him that we are able to do even these.

Coming back to our question again: Could God get along without us then? No.

not according as he has planned, because it is out of the little things that big things are being made and done. So God needs us here to do these little things, if we will do them according to his directions. He will then see that the big tasks are done and big problems are solved without our worrying about them.

Sometimes we hear of people worrying about very little things and perhaps we have censured them for it. But if it need be that we should worry at all, why not worry about the little things rather than the big things? They are the things about which we need be careful. We need not worry about anything but rather fear God and ask his guidance for every step of life. "Be careful for nothing; but in everything with prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." (Phil. 4:6, 7.) Did you ever stop to think that the remainder of your life may hinge upon some very little step that you may take? We, as Christians, cannot afford to step out in the word—out of God's guidance, for a day, an hour, or

even one minute to bring enjoyment to ourselves or to bring about some big accomplishment in the way we would like to see it be done. We need to keep our eyes steadfastly on Jesus and the reward he has for us at the end of our journey, turning neither to the right nor to the left, as said the wise man in Prov. 4:25-27.

We may wonder how about the problems of the church—how are we going to solve those? God can solve those for us as well as any other. If each elder, each official and each lay member does his part in doing the little things according to God's directions the problems will be solved. But someone says each and everyone never do their part well. Someone always fails. This is true, and it is true also that all of us fail to some extent, but the more we let God direct us in doing the little things the better will God be able to solve the problems for us.

God, through the church, sets rules and regulations to be observed by each one in doing the little tasks he has assigned us. He means for these not to be broken. If they are broken by any member, we can be assured that the work is not being done according to his directions, or the rule that

was broken was not made according to his directions—one of the other. If it be for the latter reason we should do away with the rule for it is not pleasing unto God. If it be for the former reason someone is responsible for seeing that the violator, if he wishes to be a member of the church, is willing to come again within the bounds of the church. We are our brother's keeper. This is all necessary that the church may know she is doing her work pleasing unto the Lord. "And hereby we do know that we know him, if we keep his commandments." (1 Jno. 2:3.)

Each of us has our own little tasks to perform and not the task of some other person. Each one of us was created for some special purpose. There are many avenues through which we may do little acts of kindness and service for one another. Jesus saw that the harvest was plenteous but the labors were few so he sent out the twelve and gave them power to cast out unclean spirits and to heal all manner of sickness and disease. Were these little things or big things? They were little things for the apostles to do in speaking words and giving directions, but the big things of giving the pow-

er to cast out and to heal, came from God.

God is still sending us out in the harvest fields if we will go. There are many little things for us to do like visiting the sick, writing a letter to someone saddened with grief or disappointment, writing for the "Monitor", giving a kind word here and there, taking care of our own both spiritual and physical condition and teaching others to do the same. If we will give heed to God's directions in doing all these little things as did the apostles, God will do the big things for us in causing the unclean spirits to be cast out and diseases to be healed.

Little things are important things and to do them most effectually we must keep ourselves both spiritually and physically fit. We must continually seek God's guidance for a purer life. Jesus said, "Be ye therefore perfect, even as your father which is in heaven is perfect."

"More purity give me,  
More strength to o'ercome;  
More freedom from earth-stains,  
More longings for home;  
More fit for the kingdom,  
More used would I be;  
More blessed and holy,  
More, Savior, like Thee."

—Ankenytown, Ohio.



## NOTICE OF DISTRICT MEETING.

The time is May 17, 18, and 19—Saturday, Sunday and Monday.

The place is Yale Iowa.

Congregation name Coon River.

Yale is fifty miles west of Des Moines. There is a well kept road from Des Moines west to Panora then a good road north 5 miles to Yale.

Beulah M. Fitz.

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o **NEWS ITEMS** o  
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### Coon River Church, Iowa.

On account of severe cold weather and sickness in January our church services were much hindered. However with the coming of better weather and health we are moving along in our usual way. Our Elder, E. D. Fiscel, is giving us some good Gospel sermons. Among them was one from Rev. 3:12, urging us to more and better work in the Master's kingdom. This stirred us to meditation and talking along this line, and we are planning some more definite work in the near future. Another from Jeremiah 6:16, giv-

ing strong admonition to stand firm for the old paths.

March 6th we held our business meeting. The brethren who gave a report of the church visit, found the members all in love and union. Two letters of fellowship and love from isolated members were read and enjoyed. A few queries were presented for our coming D. M., aiming to keep the good of the cause in view.

The meeting reached a climax when it was made known that one more was ready to pledge allegiance to his baptismal vow and join in with us. This time it is the head of a promising young family, and is a call to us to give much thought to consecration and prayer. In the afternoon the Dallas Center brethren and sisters met with us and proffered their assistance in caring for the D. M. which is to be held here in May. We appreciate this spirit of brotherliness, and expect to be able to care for all who may come. A committee of arrangements was appointed and steps have been taken to fully organize soon. We are looking forward with anticipations and hope of a good Spiritual meeting.

Elizabeth Erb,

Yale, Iowa.

\* \* \*

Plevna, Ind.

We, the Plevna, Ind., Dun-

kard Brethren congregation meet in regular quarterly council, March 8th, with Bro. W. D. Hosmer officiating. After the unfinished business was disposed of the election of delegates was held and the following is the result: Bro. J. A. Leckron and Bro. Peter Lorenz were chosen as delegates to the District Meeting No. 2, with Bro. Earl Kendall and Bro. Sherman Kendall as alternates. Two queries will be presented at District Meeting.

J. A. Leckron, Cor. Sec'y,  
R. R. 2, Greentown, Ind.

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OBITUARY

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Thelma Mae Jarboe, little daughter of Bro. and Sister H. I. Jarbor of Iuka, Kansas, departed this life March 8, 1930, at Iuka, Kansas, at the age of 5 years 9 months and 10 days, following an illness of measles followed by pneumonia.

She leaves behind to mourn their loss her parents, one brother and one sister; her grandparents, Bro. and Sister R. A. Jarboe of Iuka, Kansas, Bro. and Sister J. H. Roesch

of McClave, Colorado, also many other relatives and friends.

She was laid to rest in the McClave Cemetery. A short service was conducted at the home of Bro. and Sister J. H. Roesch. Scripture reading, John 14:1-14 and 1 Cor. 13:9-13.

R. W. Smith,  
McClave, Colo.

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# BIBLE MONITOR

VOL. VIII.

April 15, 1930.

NO. 8.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## THE BRETHREN'S PLEA.

Our last closed with the condition of membership and terms of salvation in the apostolic church, with Jesus as its “leader and commander”, and our plea for implicit obedience to all the teachings of the New Testament as our only safe guide in faith and practice.

We shall now consider some of the practical teachings of the New Testament as given by Christ and the apostles. Peter tells us, “Christ left us an example that we should follow in his steps.” (1 Pet. 1: 21.)

Then to begin with, Jesus went down into the water and “came up out of the water” when he was baptized. His steps here, then, is our example, and we follow them in baptism. Our plea here is, if John sprinkled or poured in baptism, he would have “had a pitcher, basin or a cup, with which to lade the water up”, and not require his host

of converts, and especially the Master himself, to go down into the river Jordan to be baptized; and that there is not a case of sprinkling or pouring for baptism in the Gospel, but as in the case of Christ (Matt. 3:16, 17), and the Eunuch (Acts 8:38, 39), “they went down into the water, and came up out of the water” to be baptized, which, then as now, meant immersion, the universal method in such cases. Baptize, never did, and does not now mean to sprinkle or to pour.

Jesus said, baptize “into the name of the Father, and of the Son, and of the Holy Spirit” (Matt. 28:19). This we do by a threefold immersion, once into the name of the Father, once into the name of the Son, and once into the name of the Holy Spirit, and every one knows it can be done that way. We thus honor the Son, and the Spirit, as we honor the Father, in our baptism (Jno. 5:23). These “three are one”, (1 Jno. 5:7), and the



one is composed of the three. Three in one; one in three. So is our baptism: three in one; one in three. It thus harmonizes with the Trinity in unity as no other baptism will.

Besides our baptism, triune baptism, was the only baptism recognized among orthodox Christians during the first twelve centuries of the Christian church (Cothcart's Baptism of the Ages), and has come down through nineteen centuries to us from the apostolic age, and even now, nine tenths of the immersed part Christendom have been baptized by this method, trine immersion.

Baptize means to dip or immerse, so Christ and the apostles dipped those whom they baptized, and this dipping has likewise come down from the apostles, and no other posture was used until the rise of the English Baptists in England about 1633 A. D. Paul tells us Christians of his day were "baptized into the death of Christ", and thus were "planted together in the likeness of his death", which took place in the garden where "he fell on his face and prayed", and on the cross where he "bowed his head and gave up the Ghost." (Rom. 6:3-5; Jno. 19:30; Matt. 26:36-45.) Our plea therefore, is for the forward posture in baptism, which

came from the apostles and not the backward, which came from the English Baptists and is not yet 400 years old. (See Robinson's History of the Baptists, pp. 496, 497, 500, 501.) The forward posture and trine immersion have come down together from the apostles and we use no other form and mode.

We follow the steps of Jesus to the upper room in Jerusalem where, in the night of betrayal, he instituted three special ordinances, feet-washing, Lord's Supper, and communion. Our plea is for continued observance of these as he gave the example and command.

Peter didn't think it necessary to have his feet washed, but he had to change his mind or lose his part with his Lord. Some folks now think feet-washing and the Lord's Supper are not necessary. If Jesus had thought as they do, the 13th chapter of John would never have been written. Some also, think the communion is not necessary. Had Jesus thought that way, he would not have instituted it. Some also think they can be blest and happy without observing these ordinances, claim the blessing without the doing. But Jesus said, "if ye know these things, blest or happy are ye if ye do them."

These ordinances have come down, and been preserved, among Christians from the apostles to the present time. And so we observe them as Christ instituted them and the apostles practiced them, hoping to be present when they shall be fulfilled in the marriage supper of the Lamb in the kingdom of God when Christ will gird himself and serve his people again. (Luke 12:36, 37.)

Some think the "last supper" of our Lord was the Jewish passover, but John who helped to prepare it, and knew what it was, if any one did, calls it supper. (Jno. 13:3, 4.) Luke also calls it supper. (Lu. 22:20.) Paul who got his gospel from Christ by revelation (Gal. 1:11, 12) got no revelation that Jesus' last supper was the passover, but calls it supper (1 Cor. 11:25), as do Luke and John. Our plea here is, these three inspired men had the best of opportunity to know, and therefore, stated the truth, when they called it supper, the Lord's supper, as he instituted it.

In Romans 16:16, Paul tells us to greet one another with a holy kiss. Some folks think this is not necessary. If Jesus had thought as they think he would not have given it to Paul as a command.

In his mind it was so

necessary he had Paul repeat it four times, twice to one church (1 Cor. 16:20; 2 Cor. 13:12), and charged that the epistle containing it "be read to all the holy brethren." (1 Thess. 5:26; 27.) In this way, all were taught to observe it.

Paul also taught there should be an outward distinction between Christian men and women in "praying or prophesying", indicated by "covered" and "uncovered heads (1 Cor. 11:4, 5) i. e. that men should bare their heads, uncover them, in worship, and women should cover theirs, have power (sign of authority) on their heads. (v. 10.) Some think this is not necessary. If Jesus and Paul had thought as these people think this eleventh chapter of 1 Cor. would not be in the Book, verse 1-16, inclusive. Some claim the hair is the only covering referred to. But there is nothing to show Paul was trying to tell those Corinthian brethren to shave their heads to be uncovered, and the sisters not to shave their heads to be covered, nothing to show those Christian women were cutting their hair off, as lewd women did. So Paul was not telling those brethren to shave their hair off, and those sisters to leave theirs on. Paul further

tells us "the things I write unto you are the commands of the Lord Jesus." (1 Cor. 14:37.)

James tells the 'sick among you' to "call for the elders of the church and let them pray over them, anointing them with oil in the name of the Lord and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." (Jas. 5:14, 15.) Some think this unnecessary, too. Well, why should Jesus and these apostles spend their time putting unnecessary things in the Bible? Paul says, "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.) Our plea here, as in all cases, is for implicit obedience.

(To be continued.)

## IMPORTANT QUESTIONS.

### Why Stand Ye Here Idle?

The Christian life is a life of action. Throughout the New Testament such words as "go" and "do" and other action words are numerous. The Great Commission was a

call to superhuman effort and men and women everywhere are answering. Paul says "I will show you my faith by my works" and proceeded to do so to the fullest extent. As he gave himself whole-heartedly to the persecution of the Christian church before his conversion he was the embodiment of Christian zeal after his experience on the road to Damascus. The utter abandon with which he threw his whole soul into the work of the church and the persistence with which he carried out what he saw as his duty were responsible in a large measure for the growth and development of the early church. Jesus, after thirty years of preparation, spent His last three years earnestly seeking to establish the law of grace and faith upon the earth. It was He who said ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Ask, seek and knock are action words, never born of idleness. John the Baptist knew that his ministry was to prepare the way of the Lord before Him and that after the advent of Jesus his (John's) importance must wane. Notwithstanding this fact he worked hard and long. Daniel worked hard for God. Joseph was not idle for one moment in the service of God



## BIBLE MONITOR

Poplar Bluff, Missouri, April 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



and so we might go on to Abraham, Moses, Joshua, Elijah, Elisha, David Isiah, Jeremiah, Ezekiel and a host of other Old and New Testament figures of great spiritual strength. These were men, strong, courageous, willing, and hard working. They were so filled with the Spirit that it must needs give vent through their actions.

The church of today is lacking in the sort of Spirit which compels men to move. It has been so devitalized, demoralized and robbed of all-essential Christian graces until such feeble manifestation of Spirit as might be realized is used

up within the group and none is left to be dispensed to needy souls outside. The latest dance, the coming bazaar or card party, contentions and controversies however unjustifiable or meritorious the cause, all serve to use up the energies of those who should be engaged in the serious work of the church, telling the Gospel story to, and living it before, men and women whose lives have not yet been touched by the bond of Jesus. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep yourself unspotted from the world. No statement more clearly sets forth our duty to fellow man and self albeit that the idea must force itself upon us that our fellow man comes first.

The successful church needs purpose, perserverance, perfection.

As to purpose the church needs no apology for existence. Now, if never before, a place is needed where the principles of religion can be taught. A certain publisher has spewed out a large collection of small books, misleading in title, vicious in nature and have as their basic idea the discrediting of the Christian religion, the divinity of Christ, the existence of Hell or Heav-

en. To this editor the religion of Christ is a silly myth, a product of the accumulated fears of centuries. The Bible is a collection of folk-lore and fable and the subject of divine inspiration is treated with derision. To him science has proved that the Bible is untenable whereas the opposite is the case and we might go further. These are the inane ravings of a contemptible charlatan, engaged in the abuse of this Christian nation's privileges of freedom of speech and press. Conditions in Russia are unspeakable. Church properties are being confiscated on the slightest pretense and converted to granaries, clubs and theaters. Divorces may be had for the asking and one young woman in answer to a questionnaire revealed that she had been married and divorced seventeen times over a three year period. The harlot plies her nefarious trade unhampered by the law; not only unhampered but encouraged as a public benefactor. Books, magazines, motion pictures are calculated to destroy any vestige of morality, and these vicious emissaries of the devil are attempting to force these ideas upon all nations of the globe. Russian gold is at the bottom of much of the arson, sabotage and atheistic literature in America today. Is

Russian filth behind our Godless enemy who publishes agnostic books?

To combat conditions which have just been depicted and others too vile to mention requires perseverance, persistence, hard work, aggressiveness, strength, spirit, but most of all the grace of an all-wise God. The point of size of individual or group need not hamper. Large bodies are sometimes encumbered by their own weight. Gideon would probably have failed if his body of men had not been so strictly and judiciously chosen. The energy with which the body moves is far more important than the size of the body. Who has not seen the feathered king of the barnyard in headlong flight before a bantam one-fifth his size: two pounds of dynamite and vitriol, making life miserable for ten pounds of flesh, bone and sinew. Energy triumphs over brawn. Size flees before dynamic action. Let the church learn its lesson from these lowly examples. "Let us not be weary in well-doing for in due season we shall reap if we faint not."

The application of a good purpose persistently carried out will bring perfection. "The harvest truly is plentiful but the laborers are few."



The time is at hand as never before for the proving of the mettle of the religion of Jesus Christ. The adherents of this religion have on their shoulders the responsibility of carrying out the doctrines of Jesus Christ, preaching His word, pointing lost souls the straight and narrow path, fighting atheism and agnosticism in every form, building up the church, teaching the children, fulfilling the "go ye" of the commission. Church membership is not an opportunity to rest on the oars of self satisfaction nor is it an excuse to quibble and squabble among ourselves. It is a blessed obligation, an invitation to a higher work, an incentive to a nobler life. The issue is drawn. The forces of Satan are arrayed against the children of light. The sword of the Spirit is all powerful. Many know not the true Lord or the whole Gospel. The Dunkard Brethren Church has but to heed this glorious opportunity and fulfill its mission. The opportunity may soon pass. Behold now the fields are white for the harvest. The laborers are few. **WHY STAND YE IDLE?**

—O. C. S.

## MODEST ATTIRE.

D. S. Flohr.

Even in his day, when there were no great clothing trusts to dictate the fashions, Peter deemed it wise to say something regarding Christian attire. While the adorning of women is directly named, still what he says will, in principle, apply to men as well. We quote from 1 Peter 3:3: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Peter does not stand alone in insisting on the modest attire for Christian women. Paul comes to his support with the following instructions: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works" (1 Tim. 9-10). By "modest apparel" is meant that which stands for modesty, comfort and economy. Taste is by no means forbidden, for



one may show the very best of taste in selecting plain clothing.

The idea of both writers is to discourage the use of any article of attire worn merely for adornment or display. This includes jewelry of every class, as well as feathers, flounces, ruffles and all display trimmings. Plain and modest clothing, such as becometh holy men and women, is the burden of the lesson, and those who do not heed the teachings of the apostles on this subject are guilty of violating just that much of the Word of God.

The New Testament religion is a plain, sensible, reasonable religion. Its purpose is to develop a body of people noted for their simplicity, loyalty and good common sense. The teachings of Paul and Peter on the dress question comes within these limits. This is the conclusion, regarding the attire, that has been reached by the most devout, and the best thinkers of Christendom. In their writings and teachings they stand for plain dressing and oppose that which is immodest, extravagant and worn for mere display.

These are days when fashion rules. Fashions, from year to year, are regulated by a well-organized system. In deciding

what people should wear this year, next year, or in other years to come, no account whatever is taken of economy, comfort, consistency, or even modesty. Even health must be sacrificed for what may be considered fashionable. From start to finish is display. In the field of industry the aim is to improve machinery from year to year.

Men dispensed with old machinery, or old tools, in order that, in purchasing the new they may secure something that is better. Not so in changing the styles. There is no thought of placing on the market something better than has been worn. The ruling thought is something different, regardless of physical, mental or spiritual consequences. Not only so, but the people who originate styles and dictate what should be worn are not Christians. They do not plan for the converted, but for the unconverted. The aim is to make worldly people still more worldly. The Christian man or the Christian woman who falls in with the ever-changing styles, is simply lining up with the ungodly. Furthermore, those who fall in with these styles never dress plainly. They make no attempt to conform to the ideal in attire, recommended by the two apostles whom we

have quoted. What they say is ignored, while what is recommended by the managers of the styles is given more consideration than they would ever think of giving the Gospel. The church that would measure up to the principles of simplicity, laid down in the New Testament, cannot afford to overlook the importance of teaching and insisting on plain, modest and becoming attire for men and women. The church that neglects this duty is simply permitting pride to play havoc with the spirituality that should characterize the humble and devout followers of the meek and lowly Jesus.

A few generations ago many of the churches were plain. The members believed in simplicity and the ministers taught and insisted on plainness with a zeal worthy of the cause they represented. But in most of them the leaders of fashions gained the ascendancy, and today there is not the first mark of distinction between the unconverted and the church members. The condition is deplorable. It simply means the quenching of the Spirit, the departure of simplicity and the installing of worldliness. There are only a few more plain churches left, and pride is making its

inroads into their ranks. Shall they surrender their claims in the interest of New Testament plainness, or will they stand by this part of the Gospel? Our prayer is, and let it be the prayer of every devout reader, that the plain churches may continue to stand for plainness, modesty and reason in the Christian attire.

Shady Grove, Pa.

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### NOTICE.

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To the Elders of the Dunkard Brethren Church, who are in charge of congregations, if you have increased your official force in the last year, please write me at once, and say who they are and what office they hold.

All congregations that have been organized in the last year, out side of District number One, please report to me in full, the name of congregation, Elder in charge, ministers, deacons and number of lay-members.

As I am Secretary of the Evangelization and Organization Board I must have this information to complete my report for Conference this year. Trust you will be prompt in responding to my request.

W. E. Cocklin,  
Mechanicsburg, Pa.



## THE COVERING FOR CHRISTIAN WOMEN.

E. J. Keeney.

It seems there is a lack of teaching concerning the covering for Christian women, as commanded in 1 Cor., 11th chapter. As it is practiced differently in different localities and by different individuals. And all who practice the wearing of this covering in various ways and times claim to be living up to this command. Others say it was only commanded by Apostle Paul, and Jesus did not say anything about it, therefore it is not essential to salvation. (See Gal. 1:1-12. Also 2nd Tim. 3:16-17.) We have these words "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect thoroughly furnished unto all good works." So it is just as essential to salvation as if Christ himself would have written to the church concerning this matter, and it is just as strictly a command to the church today as if he were here in person teaching and preaching to us the inspired Word. Too often, I fear, we are dealing with the

inspired Word of God as though God were only human and were a great distance away, and would not know what we are doing, and his apostles were ignorant and unlearned men and made mistakes in handing down his word to us. Therefore, we will use our own notions concerning some of these things. But let us not forget when we turn down the words of any of God's inspired men, we are not only turning down human beings, but God. Just as God spoke to his people through the prophets so he is speaking to us through his apostles by his word, and through his ministers today. (See 2nd Pet. 1:20-21.) Some one has said this covering referred to here, is the hair. Verses 5 and 6 plainly state "if the woman be not covered let her also be shorn, but if it be a shame for a woman to be shorn or shaven, let her be covered." Now then if we want to say the hair is the covering here referred to, we would have to say that Apostle Paul was insane and did not know what he was talking about when he wrote this letter to the church, because he says "if the woman be not covered", which would mean to say if she have no hair, or is bald, then "let her be shorn or shaven". How could a woman



be "shorn or shaven" if she have no hair? If we will inquire and look back over the history of the churches we will find that years ago many denominations practiced the wearing of the covering, who today have entirely discarded it. If we will just be honest with ourselves, and God, and take time to sit down and take the Bible and read, and meditate, and reason, concerning some of these teachings we would all agree that Apostle Paul as well as all the other writers was inspired by God, and that the covering here referred to is not the hair, but a special covering for power, to be worn by woman who pray and prophecy because of the angels. And let us take notice that this covering is to cover the head, it is not only to be a little ornament to be worn on the back part of the head for a sham, as we see so many professing Christians doing these days. O, how inconsistent it is, when the scripture so plainly states that the head is to be covered!

Next, when is this covering to be worn? Right here is where even those who practice the wearing of the covering differ, and the reason for this difference of practice is that there is a difference in the teaching and there are those who have not yet been eager

enough in searching and finding out which one meets the scriptural requirement, and then stand together united on this question. (1 Cor. 1:10.) Some practice and teach that it is only necessary for the woman to wear this covering at church services, and at meal time when some one asks a blessing upon the meal, etc., and between these periods it can be laid away. While others practice and teach the wearing of this covering at all times, and then it becomes a question who is right in their practice and teaching concerning the wearing of this covering? Now, let us take the Book and see which one of these practices will stand the test. The Book says "but every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." When should a Christian pray? (1 Thes. 5:17), "pray without ceasing"; (Eph. 6:18), "praying always with all prayer and supplication in the Spirit." When we look at these two quotations and consider the meaning thereof, I think it will help us to become united on this question. Praying without ceasing and praying always, does this mean that a Christian should pray and continue to pray day in and day out, day after day, and not work or do any

thing else but simply continue to cry audibly unto the Lord? Nay, verily not, but right here is where many folks have gotten the wrong conception of prayer it seems they think the only time one prays is when he or she prays audibly and that is why they wear the covering only upon these occasions, but let us remember as stated heretofore the Christian is commanded to pray without ceasing, and this is to have a prayerful mind at all times, while about his daily work and when he walketh by the way and when he lieth down and when he riseth up, and in this way is praying to the Lord in the Spirit, and the Lord understands the Spirit. (Rom. 8:26.) "Likewise the spirit also helpeth our infirmities for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered." This applies to the Christian man or woman, and how can a woman be a Christian and not always have that covering on her head? And especially in this age in which we are living a mother who really loves her children will many times during the day breathe a prayer to God for them, and if she does not have her covering on she does not have the promise of

the Lord hearing and much less answering her prayers, and at the same time is dishonoring her head. Now let us look at the word prophesying and see if we all really understand what that means. We have learned long ago that actions speak louder than words, and it appears according to the way many women use the covering, only in audible and public worship, as if prophesying only means preaching or teaching in public worship, but God pity any one who has so faint an idea of prophesying as that. The word prophesying here referred to means to foretell future events by Divine inspiration, this includes preaching and teaching in public worship, but it does not stop there. When we speak to our children, which true Christian parents will, concerning God and his word and teach them to observe his ordinances and keep his commandments, and warn them concerning false teachers and anti-Christ's which will arise and are so numerous in these latter times, we are prophesying, and when should we do this? Just at a special hour once a day? Verily not, but when we sit in our house, and when we walk by the way, and when we lie down, and when we rise up (Deut. 6:7). "But



every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven". So we can plainly see that it is necessary for a Christian woman to wear her covering at all times. When speaking of the covering I must often think of an incident which I heard an old elder relate concerning a certain sister who at times would not wear her covering. One very hot summer day she wanted to go out in the field to rake up hay with one horse hitched to the rake, and she could hardly decide whether or not she wanted to put her covering on, for it was most too hot to have it on, she thought. Finally she decided to put it on and went to rake up hay, and as she was raking, very suddenly the horse became frightened, and began to run and jump, and she was thrown down in front of the rake and the rake teeth caught her and she was rolled around again and again, and in this way she was dragged quite a distance before the horse was stopped. Finally she was removed, not seriously injured. But she said if it ever was a time in her life that she was glad she had her covering on it was then. And from that time forth she wore her covering at all times. Let us re-

member a sometimes Christian is no Christian at all. True religion cannot be taken off and put on again at certain times or for certain occasions. We are to be a light to the world and a salt to the earth, not just sometimes, but at all times, as a city that is set on a hill that cannot be hid. Furthermore we have seen what this thing of wearing the covering only at certain times has brought about. At many places it has entirely disappeared, and many more places is fast disappearing. I am told that yars ago the women of practically all denominations wore the covering, but have fallen away. Now then do we also want to fall away from the faith once delivered unto the saints? I hope we will all say, concerning this matter, as Peter did to Christ when many of his disciples turned back and walked no more with him, where shall we go for thou hast the word of eternal life and we be lieve and are sure that this is the word which was sent through Jesus Christ by the true and living God. Some one may say, yes, but the position I have I dare not wear the covering or else I will lose my job. Why, God bless you, rather lose your job than your soul, for ther eis nothing you can give in exchange for your soul. We must remember that



we ought to obey God rather than man.

New Freedom, Pa.

### Remarks.

With reference to sisters wearing the covering all the time, there is nothing to prevent them from doing so. However, this matter has been discussed in Conference, but Conference has not seen fit to so order, which leaves it optional with the wearer.

Moreover, reasoning that the sisters should wear their covering at all times, night, as well as day, would also argue that brethren go bare-headed, be uncovered, at all times, day, as well as night. Our brother would hardly be willing to do this. (Editor.)

## JUDGING OURSELVES.

Eugene W. Pratt.

"For if we would judge ourselves, we should not be judged." (1 Cor. 11:31.)

There is much being said in these days about self discipline and that the church cannot enforce discipline.

They refer us to Matt. 13:24-30, 36-43, where Jesus says, "Let both grow together till the harvest", (30th verse) and that the harvest is the end of the world (39th verse) and say we must let the good and

bad remain in the church until the end.

But notice Jesus says "The field is the world" (39th verse) "The good seed are the children of the kingdom; but the tares are the children of the wicked one" (38th verse). So Christ is sowing his faithful workers in the world, Moffat, Livingston in Africa; Cary, Judson, Morrison in India, China and in Africa; Satan is sowing Mohammedanism, Polytheism in India, Buddaism in China and Japan, and Mormonism and Modernism in our own so-called Christian America.

Now let us look at our text. "For if we would judge ourselves we should not be judged", or as Moffat renders it, "If we only judged our own lives truly we would not come under the Lord's judgment."

Paul was giving instruction how to prepare ourselves to come to the Lord's table and in the 28th verse he says, "But let a man examine himself and so let him eat."

What is the standard? Jesus says, "The word that I have spoken the same shall judge him in the last day." (John 12:48.)

See Psalms 89:3: "My covenant will I not break, nor alter the thing that is gone out of my mouth", then Jude 3:

"Contend earnestly for the faith which was once for all delivered unto the saints."

Now the question is did Christ and the apostles teach that the church should exercise discipline? or did they leave it all to the individual conscience?

In Matt. 18:15-18 Christ gives explicit instructions for settling offenses and as the last resort the offender is to be judged by the church, "And if he neglect to hear them", (17th verse) the offended brother (15th) the two or three witnesses (16th verse), "Tell it unto the church, but if he neglect to hear the church, let him be unto you as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven", (verses 17-18).. What is the antecedent of ye? the church. Then in 1 Cor. 5:1-13 Paul is rebuking the church at Corinth for not exercising discipline in a case of fornication, and tells the church "In the name of our Lord Jesus Christ, when ye are gathered together and my spirit, with the power of our Lord Jesus Christ to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved of the

Lord Jesus" (4th and 5th verses). Then in 11th verse "But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous or an idolator or a railer or a drunkard or an extortioner: with such an one no not to eat." Paul is writing to the church and tells them not to fellowship a brother who does those things. Then in the 12th verse he says, "For what have I to do to judge them that are without? do not ye judge them that are within. Therefore put away from among yourselves that wicked person" (13th verse). Then in 2 Cor. 7:1-16, Paul commends the church that they had cleared themselves of the evil.

Then in Gal. 1:6-9, Paul exhorts the church against false teachers and says let them be accursed. (See 2 John 9-10; 2 Thess. 3:6.) Then in 1 Cor. 6, Paul places the settling of controversy between brethren in the church just where Christ placed it in Math. 18:15-18. So we see the church has the authority delegated by Christ who stated "All power is given unto me in heaven and in earth" (Math. 28:18) to judge its members even to excommunicate those who do or teach false doctrine.

"If any man love not the

Lord Jesus Christ let him be Anathama (set apart) Maranatha (the Lord is at hand)" (1 Cor. 16:22).

Now, the purpose of church discipline is two-fold.

First, that the church may be pure. "Husbands love your wives even as Christ' also loved the church and gave himself for it. That he might present it to himself a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish", (Eph. 5:25-27).

Second, to get rid of sin in the flesh and save the soul (1 Cor. 5:5; 2 Cor. 2:6-10).

Now what have we found? First, that we are privileged to examine ourselves, our own hearts, and judge ourselves by God's word in preparation for partaking of the Lord's Supper and are exhorted to do so with righteous judgment.

That it is the duty of the church to exercise discipline over its members that the church may be kept pure. "Giving no offense in anything that the ministry be not blamed." Let us then day by day examine our own hearts and ask wisdom of God to judge ourselves with righteous judgment to the end that we may be found blameless and not come under the judgment of the church. That we

should not be condemned with the world. (1 Cor. 11:32.)

Albany, Ore.

922 E. 1st St.

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## BE YE STEADFAST. (Part 3.)

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Nancy D. Underhill.

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"Be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

The Lord never grows weary of helping us. Then we need not grow tired of serving Him. The reward is bound to come in due time. So "let us not be weary in well-doing, for in due season ye shall reap, if ye faint not."

If we grow tired of walking in the straight and narrow way, and begin to cast our eyes about upon the worldly throngs that go heedlessly in their worldly ways and begin to try to look more like them, and do more as others do, our minds will become filled with worldly thoughts and desires, and there will be no room in the guest chamber of our mind for the invisible Spirit of the meek and lowly Jesus. Then will our lives become barren and unfruitful toward Him, and our lamps will go out, for lack of oil, and the Bridegroom will come while we are



asleep, and we will not be ready to go and meet Him.

How can we care for the vain, unsatisfying things of this world, which soon pass away, and leave us as needy and hungry and helpless as the poorest and vilest wretch among the lost ones? Why not have a good, safe standard of living, and always aim to live up to our standard? The world is full of sin, misery and crime. Doubtless much of the crime now prevalent among men is largely due to the influence of the modern style of dress among women. Shall we become guilty of leading into sin, and crime, that brother man whom God made in His own image, and for whom Jesus laid down His own precious, sinless life?

How much better to wear that "meek and quiet Spirit" and to array ourselves modestly, not so as to attract the attention of men, to our physical beauty (?) but by our own example in modesty and sobriety, to teach or influence the girls and younger women to be pure, modest, clean, discreet, chaste, lovers of their own families, and faithful to their own home duties. The grandest thing that any woman can do, is to keep a clean, comfortable and happy home for the precious souls whom God has entrusted to her care.

And to bring up children to love and serve our dear Redeemer. Thus we become co-workers with Christ—helpers with God. No one can aspire to a higher position than to walk side by side, under the same yoke with Jesus. And nowhere else can we ever attain such satisfactory results.

"Be ye therefore steadfast."

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## BUILDERS.

Elwyn Speaker.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that

house; and it fell: and great was the fall of it. (Matt. 7:24-27.)

This parable is the conclusion of Jesus' wonderful sermon on the mountain. Perhaps we usually think of our Lord's hearers as being middle aged or elderly people, but in this multitude of hearers we can safely say there were young people too, who heard these great teachings. Jesus was only about thirty years old—regarded as a young man. So in our Young Peoples' Department we can well hear and think of this parable and its lessons again.

Jesus teaches that the Christian life is simple—just hear and do what God says in his book. "And his commandments are not grievous." He says the man who obeys is like the wise man who selected the rock as the one safe place on which to build his house. That rock was Jesus. "For other foundation can no man lay than that is laid, which is Jesus Christ." The man had to be very careful how and of what material he built the house as he desired it to be good, like the foundation. The house was the man's character.

The house was nice, but there came a storm—a hard storm; rain and floods and wind—right against the house.

I believe Satan sent the storm. He does things like that. He tries to make young people fall. This man's house—this man's character—didn't fail, because it was built upon a solid rock. Remember the rock was Jesus. Being securely fastened to the good rock kept the house straight and true. That is the only sure way to keep our house—our character—ready for the storms of life.

Then Jesus speaks about other people who hear what he says, but do not obey. He says they are like a foolish man who built on sand as a foundation. The man likely thought it would be easier to build on the sand. This man's house may have been painted with more colors, and attracted more attention than the other man's house on the rock.

Trying to be good without obeying and trusting Jesus is building on the sand. There came a storm against this house also, the same as against the other one and from the same source—from Satan. The storms coming against these houses were temptations. And this house fell because its foundation, shifting sand, afforded no support. It could not hold on to this foundation for there was nothing to hold on to. The house on the sand failed when the man needed

it the most. The sand is the world and worldly things. How sad to build on something that is wrong.

This man's house too, was his character—his soul. How terrible it is when a soul goes down to the depths of eternal despair. No wonder the Savior said, "and great was the fall of it." No doubt the angels in heaven wept. I'm so glad Jesus told us how dangerous it is to build on the sand. Every one of us is building on the rock or on the sand. Let's be careful to build on the solid rock—Jesus.

3318 Baldwin St.,  
Los Angeles, Calif.

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o **NEWS ITEMS.** o  
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Decatur, Ill.

Decatur Dunkard Brethren Church met in the home of the writer March 1 at 2 p. m.

Elder Henry Lilligh opened the meeting by singing and prayer and reading part of the 18th chapter of Matthew and commenting on it.

There were nine members present and letters from those at a distance were read declaring their steadfastness in the Faith of the Dunkard

Brethren, as Delivered to the Saints, which encouraged the members present very much.

We have public services each Sunday. Preaching at 2 p. m. and Bible study at 6:30 p. m. in some of our homes. We are studying the Acts of the Apostles with much interest. We began as a leader with the oldest member, then the next oldest and so on down. That gives everyone an opportunity, and if non-members attend they have the same opportunity. We earnestly request any brethren passing through Decatur to arrange their plans so as to stop with us a few days. That would encourage the work here as we have strong opposition, but God is with us so who can be against us.

Jacob Hershberger,  
Decatur, Ill.

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Peru, Ind.

The Midway Dunkard Brethren Church met in quarterly council meeting March 8th, with our Elder, D. P. Nead, in charge. All business transacted in the most harmonious manner. Decided to hold our communion meeting Friday, June 13th, commencing at 10:00 A. M. A hearty welcome to all members of neighboring churches. And would be glad if some of the western brethren could stop off with us



on their return from the A. M. in Pennsylvania.

Think on these things.

D. P. Klepinger,

Peru, R. R. 7.

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Plain View, Ohio.

On March 6 we met in regular council. Bro. Joseph Robbins being with us, opened the meeting by reading James 3, and gave some good admonition. Our Elder, Abraham Miller, then took charge of the meeting.

The business of the meeting was transacted in a pleasant manner. Bro. Harry Bowser and Bro. Forrest Diehl were chosen delegates to District meeting.

We ask an interest in your prayers that we may stand by the word of God, and work for the up-building of His kingdom.

Ivene Diehl,

New Lebanon, Ohio.

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Goshen, Ind.

The Goshen Church met in regular quarterly council on March 15, at the hour of 1:30 o'clock, with Elder L. P. Kurtz in charge.

Bro. L. P. Kurtz and Bro. A. J. Yontz were chosen as delegates to the District meeting, and Bro. Ezra Kendall and Bro. Chester Barringer as alternates.

Sister John E. Wallace.

Eldorado, Ohio.

We, the Eldorado Church, met in our regular quarterly council March 20, 1930. Bro. Joseph Robbins, Bro. H. C. Bowser, and Rudy Sayler, all were with us. Bro. Joseph Robbins read from the 4th chapter of First John and gave us many interesting thoughts, also Bro. Bowser and Bro. Sayler.

We sent one query to District Meeting.

Bro. Albert Zumbrum and Bro. James F. Petry are our delegates to District Meeting.

The rest of the business was transacted in an orderly way.

We decided to have our Love Feast October 11, 1930.

After the council meeting, Bro. Luther Petry was anointed.

We ask that you all remember us in your prayers, that we might grow and prosper.

Gladys Miller,

Cor. Sec.

W. Manchester, Ohio.

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McClave, Colo.

On March 29, the Cloverleaf Dunkard Brethren met in regular quarterly council with their elder in charge. The main item of business was the election of delegates to District Meeting and Annual Meeting. Many of us would like to go but owing to the distance few of us felt able to go, so if any

of our members decide later to go we shall expect them to represent us.

We decided to hold our spring love feast on Saturday evening of April 19th. We invite anyone who can to be with us for that occasion.

Since our last report Bro. L. I. Moss was with us a few days and gave us a sermon each evening while here. At this time we are feeling encouraged. Bro. and Sister R. W. Smith, who have been in California for the past year are again with us. Bro. Smith has been bringing us some good gospel sermons. He is young in the ministry, but is full of zeal.

One family of our distant members is now living in our midst, which helps to increase our regular attendance.

The Lord's field is large, the laborers are few. "Pray ye therefore the Lord of the Harvest to send forth laborers into his vineyard."

Sister Arthus I. Roesch.

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Englewood Church held regular quarterly council on Saturday, March 22. Although several were absent because of sickness, there was a good turn-out of the membership.

Several items of business were acted upon and two queries were sent to District meeting.

Brethren Abraham Miller and H. C. Bowser were present and helped in the services.

District Meeting delegates elected were J. P. Robbins and the writer. Our work is going along nicely and everybody seems happy.

We were made to rejoice recently when Elder Lawrence Kreider and wife were received into our church.

We believe his coming will have quite an influence on a number of others who ought to take the stand with us.

Our Love Feast date is November 22, an all-day meeting, to which you have an invitation.

L. W. Beery, Clerk.

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### Taneytown, Md.

The Dunkard Brethren of the Walnut Grove Church, located at Kumps, Mr., will hold their dedicatory services on Sunday, April 27th. Sunday School 9 a. m.; preaching, 10 a. m. by Elders A. G. Fahnestock and J. A. Miller; the dedication services at 2 p. m. by Eld. W. E. Cocklin; also preaching in the evening at 7:30 o'clock by Elder J. L. Myers, to which a hearty invitation is extended to all far and near. Bring your Hymnals, the old Brethren Hymnal will be used.

Location: Those coming from Pennsylvania come to



Littlestown, take the Taneytown road about six miles to a cross road which is a stone road, turn left.

Those coming south come to Taneytown, take the Littlestown road three miles to cross road, turn right on stone road.

M. Ella Ecker.

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## ANNUAL MEETING ANNOUNCEMENTS.

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On November 1st, the Committee brethren, L. I. Moss, J. A. Miller and the writer, met near Chambersburg and looked the rounds over, and decided to hold our coming Annual Meeting at this place. The grove is located mid-way between Hagerstown, Md., and Chambersburg, Pa., on Route 11. The place is known locally as Rhodes' Grove at Kauffman's Station, Franklin Co., Pennsylvania. The closest railroad is Greencastle, bus service from this point. Persons coming from the west over the Lincoln highway will turn **right** at the square in Chambersburg, onto Route No. 11, and run south about eight miles to a sign, "Conference Grounds." Those coming the southern route over the National will turn left in Hagerstown onto Route No. 11, and run north about ten miles to the sign. Some may want to

cross from the National, No. 40, to the Lincoln, No. 30, before reaching Cumberland Md., thus avoiding the hilly section eastward, but information may be had from any Pennsylvania map, so we give directions only over the two main routes.

The Eastern District will take care of the boarding.

As to the lodging, there are rooms for about forty persons above the dining hall. These rooms have cots but no mattresses. There are also about 21 2-story cabins, accommodating from four to eight persons each. Part of these are styled open-front, having an opening about the size of a blanket, which can be hung shut at night. These will be furnished with springs. Those desiring to go to the trouble can bring chaff ticks along, these can be filled at the farm without any cost. In this way only the coverings will be needed.

There will be plenty of nice, dry locations for anyone desiring to bring their tents and camp out.

### PLEASE NOTE.

All those wanting lodging on the grounds write Clayton F. Weaver, York, Pa.

Those wanting lodging in the neighboring homes, address D. S. Flohr, Shady Grove, Pa.



## GENERAL INFORMATION.

During the meeting there will be a post office on the grounds. Address the mail during Conference week to Rhodes' Grove, R. D. No. 8, Chambersburg, Pa.

All the Boards of the Brotherhood meet Tuesday morning, as early as possible, June 3rd.

Elders' Meeting at 1:00 P. M., Tuesday afternoon.

Remember, no delegates need be elected. The voting power of the Conference is in the hands of the Elders, Ministers and Dacons, so let us make a special effort to have a good representation of these officials.

Further, each congregation is expected to bring an offering along for the general collection. This is mentioned here as some of the congregations are not familiar with the work and would not come without an offering. Some of us were uninformed last year and it meant embarrassment when others had their offering and we did not.

Make the checks or money orders payable to J. L. Johnson, Annual meeting treasurer.

Let as many as possible come on Monday that we may have the opportunity of Christian fellowship. There will be good gospel preaching and

singing on Monday night, two sermons Tuesday morning, two in the afternoon, and two each night thereafter. Do not forget your hymns.

Remember the date, the first week of June, and make plans accordingly, "Come let us go to the House of the Lord".

Please do not put this issue or the Monitor out of reach, but keep for reference.

## NOTICE TO THE EASTERN DISTRICT.

Will the Elders of the Eastern Dist. please note the A. M. Comm. would like a list of persons who would be willing to assist as waiters and helpers during the meeting. If we have a sufficient number, no one need be deprived of any services. Send list to sec'y, Clayton F. Weaver, York, Pa., and have those who can assist report to Eld. J. A. Miller when they reach the grounds. Boarding free for the helpers, but no lodging provided.

And further, there will be considerable work to be done in order to get things in shape in and around the buildings. This is to be done by the members of our District. We have set Wednesday, May 21, as the day to meet, say 9:00 A. M. If raining, the next day. If both days are disagreeable, the following Wednesday, rain or not.





# BIBLE MONITOR

VOL. VIII.

May 1, 1930.

No. 9.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## THE BRETHREN'S PLEA

In addition to the positive teaching of the New Testament as presented in the two last issues of the Monitor our plea includes the negative teachings of the scriptures also. While some believe Christians may and should take up arms in defense of our country and nation when invaded by native or foreign enemies, our plea is, Christ is the Prince of peace and not a God of war. So that we cannot go to war under the Captain of our salvation, or the Prince of peace. For the "weapons of our warfare are not carnal", for he "came not to destroy men's lives but to save them". And Christ cannot be in the hearts of his people in two opposing armies who are shooting each other down in deadly conflict on the field of battle.

Some think Christians may belong to secret oath-bound lodges, but our plea is, Christ nor any of his apostles ever

belonged to a secret lodge, for Jesus said "in secret have I said nothing" and "if they say he is in the secret chamber believe it not". And so we cannot follow his steps into the lodge.

Others think we may conform to the styles and fashions of the world, but Jesus didn't think as they do. For "that which is highly esteemed among men is abomination in the sight of God". Is anything more highly esteemed by the worldly minded than the fashions of the world? Our plea is for modest apparel, in keeping with "a meek and quiet spirit which is in the sight of God of great price"; and that we should not "fashion ourselves according to our former lust in our ignorance", but should attire ourselves in plainly made clothing of a style or order by which we may be recognized, just as waitresses in hotels, soldiers in armies, conductors on trains, officers of the law and so forth. True,



"clothes do not make Christians", or "wolves sheep", but the Christian and not the godless of fashion should dictate what is proper attire for Christians, and no sheep should want to be going round in goat skins.

Some think there is no harm in wearing jewelry of any kind and the church has no right to prohibit it. If Jesus and Peter had thought that way they would not have prohibited it. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold". Paul also forbids wearing "braided hair, or gold or pearls". Our plea is, follow Jesus, Peter and Paul, rather than madame fashion.

Those may be found who think we may chew a little, drink booze a little, smoke a little, use a little opium. Our plea is, total abstinence in all these things, and temperance in all other lawful things. They say, "we are commanded to be temperate in all things and we cannot be temperate and not indulge a little". Whereas, we are not "commanded to be temperate in all things". Neither may we swear a little, steal a little, lie a little, in order to be temperate in these things.

Some Christians (?) do not hesitate to subscribe to the

civil oath when giving testimony in court or when being qualified to serve on juries. But Jesus says, "swear not at all" (Matt. 5:34-37) and James says above all things brethren, swear not. (Jas. 5:12.)

Some good meaning people think when troubles arise, going to law in the courts is the thing to do. But Paul says it is wrong. He says, "there is utterly a fault among you because ye go to law one with another, ye do wrong and defraud, and that your brethren". (1 Cor. 6:7, 8.) Our plea is to follow Jesus, James and Paul in these things. In short, our plea is, spiritual in life and scriptural in practice, or complete and full obedience to all the commands and duties taught in the New Testament, coupled with a life of holiness, in the fear of God, for Jesus said, "man shall not live by bread alone but by every word that proceedeth out of the mouth of God".

### FALLEN ANGELS OR THE ORIGIN OF SIN.

(Selection from a chapter of Elder Peter Nead's book on "The Wisdom and Power of God.")

Zora Montgomery

"God made an angel, and

that angel made himself a devil. And no doubt, standing near the throne, that evil thought made room for a train of thought and reflection and imagination, and with a jealous eye he reasoned thus within himself: Why worship and give him that sitteth upon the throne all the praise and honor? And, also, viewing himself from head to foot, he became a real admirer. And still observing the angels falling down and presenting themselves in the lowest depth of humility before the throne, he finally coveted that adoration which is alone due to the Diety, and said to himself, why not worship me? And no doubt while these thoughts were revolving in his mind, his splendor and brightness departed from him, and his thoughts ripening into right down rebellion against the government of God he now became an angel of darkness.

“Suffice it to say, pride and ambition were the downfall of that once bright, shining, but now dark rebel angel. That this is a true history of the character of the devil can be inferred from St. Paul’s advice to Timothy, when he says: “Not a novice, lest being lifted up with pride he fall into condemnation of the devil”.—1 Tim. 3:6. From this we learn that the devil

was condemned for his pride. And by temptation he, no doubt, infused this inordinate self-esteem, or pride, into the minds of a multitude of his kindred spirits. And, as the apostle informs us, they kept not their first estate—that is, those stations which were assigned them for their employment, but left their own habitation. Heaven was created for holy and virtuous beings, and was the habitation of the fallen angels before their rebellion. But now they are reserved for everlasting chains and darkness. Heaven is not the home for fallen angels. Their home is hell, and not only so, they are bound with everlasting chains—chains which they cannot break; bounds set; power limited, which they cannot surpass or exceed. But their nature is such, that they will go the full length of their chain; they were once angels of light but now angels of darkness.

These evil beings are reserved unto the day of judgment, when they must render an account for all the evils they have done or attempted to do. It was the prince of the devils that tempted our first parents, and though they may now rejoice and be much delighted in their downfall, the time will eventually roll



around when for this awful crime, and all others, they will be judged and punished accordingly.

"Satan's chain is long—he can reach every man—but his power is limited. He can tempt in and out of the church, but cannot force or compel a single individual of Adam's family to rebel against the government of God.

"Satan is altogether evil—all his thoughts and designs are evil, and nothing but evil continually, and withal he is wise in prosecuting his malicious designs, and will intrude himself in any company and assume the character of friend or foe to gain his end. If he could he would tempt and hurl God, the great Jehovah, from his throne. He has no shame; he knows no difference among men, the king upon the throne, the beggar on the dung hill, the minister of the gospel, the humble followers of Christ, the rich and the poor, are all alike to him; he has for his object the destruction of all mankind—he is an enemy of God and all his creation. He is a murderer, a liar, a thief. It is said by those who reject the existence of fallen angels, and especially that of the existence of a devil, that "a spirit cannot communicate or instill thoughts into the minds of human beings—and hence

the only devil we have to contend with is ourselves". We admit that a spirit is an invisible power. But that we can be affected or operated upon by a spirit is plainly revealed in the scriptures.

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"Satan knows well the character and condition of the children of men, their thoughts and besetments. And by this knowledge he adapts himself for their deception. He knew well the character of the pious Job, notwithstanding he misrepresented him before God. We read in Job 1st chapter, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. By the sons of God, understand the good angels. The angels presented themselves before God to give an account of their mission; and receive further orders—and upon one of those occasions satan intruded himself into their company. It is not said where this conference or meeting was held—a knowledge of which must be immaterial to us, or else it would have been revealed. "And the Lord said unto satan, whence comest thou? Then satan answered the Lord and said, from going to and fro in the earth, and from walking up and down in it". Satan's re-



## BIBLE MONITOR

Poplar Bluff, Mo., May 1, 1930

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



port of himself agrees with what Peter said of him in his admonition to the church: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour".—1 Pet. v. 8. Here it would be well for us to notice, that our adversary is never idle. And his object in going to and fro in the world—walking up and down the earth—is to seize upon every opportunity to draw us off from God, and devour or destroy every good principle in us—and make us rebels like himself, against the government of God.

"And the Lord said unto satan, hast thou considered my servant job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Why it was that God did not hinder satan from intruding himself into the company of the good angels; and why it was that God interrogated satan concerning his servant job, was no doubt for the general benefit of fallen man, that they by this revelation might know the real character of satan, and therefore be influenced to be always on their guard—whether in the sanctuary of the Lord, while engaged in their holy devotions — preaching and hearing the gospel, singing, praying, and in the observing of all the ordinances of the church—or in the prosecution of their temporal callings.

\* \* \* \* \*

"Satan is everlastingly plotting to cause the children of men to worship idols, instead of the true and living God. Hence there was a contention or disputation between the archangel Michael and satan about the body of Moses. "Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation but said, the Lord rebuke thee".—

Jude 9v. As regards the body of Moses, we are informed in Deut. XXXIV:5, 6, "So Moses, the servant of the Lord, died in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab over against Beth-peor; but no man knoweth the sepulcher unto this day."

"At the funeral of Moses, no doubt the archangel Michael with other angels were present, and by the direction of the Lord, officiated upon the occasion. And that precaution or secrecy observed in the disposition of the body was in order to prevent the Israelites from making a relic of the body of their lawgiver. Hence the devil was disappointed. He, like the Israelites, was ignorant of the place where the body was buried, and therefore contended with the angel Michael for the body, as though he had a right to demand it. His object was to get Israel to worship that body; but, before the death of Moses, he would have the Jews to murmur, hate and rebel against him. But now, since his death he would have them make a god of his body. Satan's knowledge of the world and influence over fallen nature is great. But he is not all-knowing. In how many instances has his endeavors to

subvert the will of God been overruled, or recoiled upon his own head. When he instigated the Jews to crucify Christ, he no doubt thought that that would be the end of Christ's kingdom, but in this as well as many other things he was mistaken. His nature is such that there is no discouragement in him—he will tempt the nations, causing wars and bloodshed until he is apprehended, bound and cast into the bottomless pit."

Ankenytown, Ohio.

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## HOLINESS.

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J. H. Beer.

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2 Cor. 7:1-3: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

What promises are here referred to? Evidently those given in the preceding (6th) chapter, upon our willingness to comply with the conditions upon which the promise is made. "O, ye Corinthians, our mouth is open unto you. Our heart is enlarged. Ye are not straightened in us, but ye are straightened in your own bowels. Now for a recompense in the same \* \* \*. Be ye not unequally yoked together with unbelievers: for what fellow-



ship hath righteousness with unrighteousness? And what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them; saith the Lord and touch not the unclean thing; and I will receive you", (notice these promises), "And I will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty".

All this talk about holiness when we are unwilling to comply with the conditions upon which these promises are made, is as empty as a barrel with both heads out. Holiness and purity go together, without the one the other will not exist. Holiness unto the Lord is one of the cardinal doctrines of the New Testament (Heb. 12:14). "Follow peace with all men and holiness without which no man shall see the Lord." This being true, there is no salvation in heaven for a man or woman who does not follow after holiness. Notice how the Lord

speaks to his people personally (1 Pet. 1:16), "Be ye holy, for I am holy." The reason for holiness is that God is holy, only the holy can see God. "I charge you by the Lord, that this epistle be read unto all the holy brethren" (1 Thes. 5:27). Holy people engage in holy conversation (2 Pet. 3:11), "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in holy conversation and godliness." Holiness leads to the higher attainments in Christ Jesus. It means the ideal spiritual life that strives to rise above all that is unholy, impure, unclean. It is the purifying quality in the Christian's life that places him in close communion with the great Divine. This plane of living is reached by the way of faith and obedience, only those who have implicit faith in Jesus Christ, and keep his sayings, can claim the holiness so highly emphasized in the New Testament.

Those who set aside the plain commandments enjoined in the teachings of the Master and his disciples have no gospel claims whatever to holiness. The doctrine presupposes faithfulness in all things and only those who are loyal to the gospel can justly lay claim to holiness in the Lord. Men and women who set up



the claim of personal holiness without any regard to the plain teachings of the New Testament not only deceive themselves, but they may deceive others. Holiness and obedience go hand in hand! (Eph. 4:22-31). "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Denton, Md.

## CHRIST THE LIGHT OF THE WORLD

D. M. Click.

### Faith.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.) "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (1 John 5:10.) Abraham trusted firmly in God, and he was called the father of the faithful, we must show to the world by our works, as did

Abraham, that we have a living, active faith.

"Faith without works is dead." (James 2:20.) The father of the faithful showed his faith, by taking his son up to the mountain top, where he there prepared an altar, laid the wood in order, then bound his son and was in the act of taking his son's life; when God stayed his hand. That was truly an evidence of genuine faith in God. Christ said, "whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother". Do we desire to be true, loyal brothers and sisters to Christ? Then let our faith in him show to the world that we are true and steadfast in the service of our Lord.

"Be thou faithful unto death and I will give thee a crown of life." (Rev. 2:10.)

### Baptism.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always even unto the end of the world. Amen." (Matt. 28:19, 20.). In this scripture of Christ we have one of the most plainly taught commands of the Mas-

ter; and also one which many so-called Christians today refuse to obey, claiming that it is not necessary to the salvation of the soul. Let us accept the Savior's own words as are given in Matthew 3:13-17, "Then cometh Jesus from Galilee to Jordon unto John, to be baptized of him; but John forbade him saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Then may we also strengthen this great command by referring to the Apostle Peter's great sermon on the day of Pentecost. "Then Peter said unto them, repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God

shall call, and with many other words did he testify and exhort, saying, save yourselves from this untoward generation. Then they that gladly received his words were baptized; and the same day there were added unto them about three thousand souls." (Acts 2:38-41.) In these few scriptures we can plainly see that Christ and his apostles very positively taught water baptism as one of the essentials to our salvation. And will we now be so unwise as to set aside these plain commands and run the risk of being debarded from entering into that blest heavenly home, where we shall forever live with our blessed Savior.

John the Baptist came as a forerunner to prepare a people for the Lord. "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1:5.) And John also was baptizing in Enon, near to Salem, because there was much water there: and they came and were baptized." (John 3:23.) It very plainly shows that John baptized where there was sufficient water so that he could baptize by immersion.

**Love.**

"A new commandment I



give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye love one to another." (John 13:14, 15.) My dear brethren and sisters, let us show to our friends and neighbors that we really are Christ's disciples, by expressing our love and kind regards to those of like precious faith, by expressing our love to our brethren, we may cause them to become stronger in their faith in God. A very precious promise we have from Jesus in John 14:23, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him". Surely there could be no better companions to associate with us. We here have the promise of the Father, Son and Holy Ghost, may we all strive earnestly to always have these blessed friends as our life companions. Under this heading I wish to bring in the Holy Kiss, the kiss is most surely a token of love. Have you not often seen a mother, when her darling baby happens to fall and hurt itself, pick it up and the first thing the mother thinks to do, is to fondly kiss the dear little one.

"Greet ye one another with

a kiss of charity." (1 Pet. 5:14.) "Greet one another with a holy kiss." (2 Cor. 13:12.) "Greet all the brethren with an holy kiss." (1 Thess. 5:26.) "Greet ye one another with an holy kiss." (1 Cor. 16:20.) "Salute one another with an holy kiss." (Rom. 16:16.)

### Feet-Washing.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done unto you? Ye call me master, and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." (John 13:12-17.) "Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she



have diligently followed every good work." (1 Tim. 5:9, 10.)

### **The Lord's Supper.**

"And as they sat, and did eat, Jesus said, verily I say unto you, one of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto him, It is one of the twelve that dip-peth with me in the dish." (Mark 14:18-20.) "And after the sup satan entered into him. Then Jesus said unto him, that thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast; or, or that he should give something to the poor. He then having received the sop went immediately out: and it was night." (John 13:27-30.)

The communion was instituted at the time of the supper. "As they were eating, Jesus took bread, and blessed it, and brake it, and give it to the disciples, and said, take eat this is my body." (Matt. 26:26.) "Likewise also the cup after supper, saying, this cup is the New Testament in my

blood, which is shed for you." (Luke 22:20.)

### **The Anointing of the Sick.**

"Is there any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." (James 5:14.)

### **Return Good for Evil.**

"But I say unto you, that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also, and if any man will sue thee at the law, and take away thy coat, let him have thy cloke also, and whosoever shall compell thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have

ye? Do not even the publicans the same." (Matt. 5:39-46.)

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established, and if he neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." (Matt. 18:15-17.)

### **The Prayer Covering.**

"Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of the man." (1 Cor. 11:4-7.)

"Judge in yourselves: Is it comely that a woman pray unto God uncovered? Doth

not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for he rhair is given her for a covering." (1 Cor. 11:13-15.)

### **Be Not Conformed to This World.**

Webster's definition of conform is to make like the fashion or custom of the world. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." (Rom. 12:2.) "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:17, 18.)

"Set your affections on things above, not on things on the earth." (Col. 3:2.) "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away and the lust thereof: but he that



doeth the will of God abideth forever." (1 John 2:15-17.)

"In like manner also, that woman adorn themselves in modest apparel, with shamed-facedness and sobriety; not with braided hair, or gold, or pearls, or costly array." (1 Tim. 2:9.) "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." (1 Pet. 3:3.)

Christians should not unite with secret societies. "Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." (John 18:20.) "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel." (2 Cor. 6:14, 15.)

### **The Great Reward.**

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the

clouds to meet the Lord in the air; and so shall we ever be with the Lord, wherefore comfort one another with these words." (1 Thess. 4:16-18.)

## **VENTURING INTO THE UNKNOWN**

Glenn A. Cripe

Luke 15:13, "He took his journey into a far country."

The spirit of venturing into the unknown seems to be born with the human race. This spirit has caused the success and failure of many a man. We all love to travel, some to a greater extent than others. We have some place that we would like to see, or we think that living in some other part of the earth certainly would be pleasant.

This spirit has been the cause of many families being divided. A son may live in a western state while mother and father live in the central states, another son may be in the east. Again it may be that the parents live in Europe while the children live in America. For the most part they go while young, the aged being more content with that with which the Lord has seen fit to give them. They go seeking their fortune if it be money, love or pleasure.



When the sought is found they settle down to spend their remaining days in the land strange to their fathers. If it is not found as is so often the case when they seek their homeland, sometimes sadder and wiser than when they left.

Sometimes this wandering of the young man is a good thing for him. It may cause him to learn to depend on himself or some other thing that will be beneficial to him. More often it is only the adventure of a Godless youth sowing his wild oats.

The writer has arrived at certain conclusions by observing those who have done as this young man did. One of them is that if a person can not make good at home it is very seldom he will do much better in a strange land. However will not say much about that now.

What we want to do with this text is to compare it with our conduct and relation to the father in heaven.

First we note. This is his journey. It is the journey of the young man. By that we conclude he had not consulted his father or friends about it. If he had done so it is not mentioned. The word "his" would indicate that it was conceived in his own brain and not that of another, that he carried it out alone. This

is very similar to the way we act toward our heavenly father. We have a heavenly father and he has given to the world his word including his intentions for us and directions for the conduct of life. We have the angels to watch over us. We have the spirit who will guide us. Yet how often we do as the young man when we reject the counsels of God or do not consult him at all. In fact I believe we very seldom counsel with him, asking his directions and advice concerning the affairs of life. We would rather direct our own lives in the way we want to go whether we know it to be the best for us or if we know it to be detrimental to our welfare and progress in life.

We have noted that he executed the plan he had conceived. A lot of he and him in that sentence but that is the thing that stands out in this text. A plan that is born in man's own brain must often be worked out by man if it is to be worked at all. The father did not go with him in his scheme even though he did not oppose it. When we reject the counsel of God we will not have his presence or rather help in the carrying forth of our human schemes. Sometimes I fear the churches do not make better progress and growth because they have too

many such man-made schemes, rules, regulations and doctrines.

Second. His journey is into a far country. He is going away from home and familiar landmarks, away from his old occupations and all that is familiar. He is going to where new scenery will greet his eyes. His acquaintances will be exchanged for new ones. This is a call we all feel sometimes in our lives. The call of new things. We want a new automobile, a new home, or what not. It may also come to us in a spiritual way. We tire of the old church with its ordinances, restraints and practices. There will be reasons for our tiring in this way and those reasons may not be to our credit. When we do tire of them and leave them for other pasture we go to a place that is far from the kingdom of God. We leave salvation with all its benefits. We leave behind us the Father in Heaven. We leave friends who would help us in times of trouble and danger.

Instead of all these benefits and helps we venture into the unknown where every path may be one that has unknown dangers and before we reach the strange land we are headed toward we may perish. The bones of many a man and woman are bleaching on

strange trails over which they attempted to travel without proper conveyance or being prepared for the dangers to be met.

When we leave for strange lands we should understand that we shall learn new customs and practices. American ways are different from those of France, and so are the ways of God different from those of the world.

Third, we note that he had all his substance with him. His money was in his belt. He took all his strength and health with him. He has set forth with many assets to wander in a strange land. Will he lose them or will he improve them? When we leave the father we go forth with all we possess. Sometimes our possessions may not be much but what they are we are willing to risk them on our persons in a new land with unknown dangers. How much better to leave them in safe hands, the hands of the Father in heaven.

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## AFFLICTIONS

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D. M. Click

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“For our light afflictions, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” (2 Cor. 4:17.) The afflictions that we are some



times called to endure are light when compared with the joy that shall be revealed in those who are able and willing to suffer chastising of the Lord. For three months the writer of this sketch has been down flat of his back, at times suffered quite severely, but most of the time the good Lord eased my pain and filled my soul with patient endurance. Truly the Lord is good to those who put their trust in him. Paul teaches us to "watch in all things and endure afflictions". Truly the apostle had many severe trials and sufferings yet out of them all the Lord delivered him.

Dear brethren and sisters, I wish to thank you all for the many very kind little messages sent me and the nice postcards with a short prayer of sympathy. Truly they were a great comfort to me. Dear ones, let us all try more and more to bear one another's burdens, by visiting the sick and taking them a small token of love, and if it is not convenient to go and see them, the next best thing is to send them a small message of love and good will; the prayers of the righteous avail much. The Lord has truly been my refuge in all my affliction. Praise his holy name.

Grand Junction, Colo.

## THE WORLD'S GREATEST NEED IS—NOT

J. C. Cline

More inventions, scientific research, or even the sort of learning now being taught in our public and private schools and colleges. "For the wisdom of this world is foolishness with God." (1st Cor. 3:19.)

But the world's greatest need is in view of the brevity of life and the longevity of eternity a searching of the scriptures, a hungering and thirsting after righteousness, a seeking after that way of life that leads to eternal glory, for there is a way which seemeth right unto a man, but the end thereof are ways of death. (Prov. 13:12.) "Let no man deceive himself if any man among you seemeth to be wise in this world let him become a fool that he may be wise." (1st Cor. 3:18.)

Nor is the greatest need men like Franklin who drew lightning from the clouds, nor Edison, who gave us electric lights; nor Ford who gave us cheaper autos; nor Rockefeller, to show us how to become millionaires; nor a Lindbergh to blaze new air trails; nor Dr. Oberth to build and establish transportation to Mars or the moon; nor Byrd to investigate the Polar regions of the North



and South; nor a Tom Payne to write a philosophy of life, nor a Darwin to give another theory of evolution or origin of the species. Nor is it founders of and leaders in organizations, open or secret, with high sounding titles, grand mottos, enticing rituals and promises of great and lasting benefits. Nor great artists, to put on canvas his conception of beauty, nor a sculptor, to cunningly carve out of marble his ideal of beauty, nor a designer of modes and fashions, nor writers of stories for our magazines to employ the idle hours of mankind.

But men like Paul, who says, "we are fools for Christ's sake" we are despised even unto this present hour. We both hunger and thirst and are naked and buffeted and have no certain dwelling place, and labor working with our own hands being reviled. We bless being persecuted, we suffer it, being defamed, we entreat, we are made as the filth of the world, and are the offscourings of all things unto this day. These words from the scholarly Saul of Tarsus who sat at the feet of Gamaliel and learned of him until he could not teach him more. Out of such magnetic material as Paul and Barnabas, God

brought a man possibly the greatest human inspiration in history, after the brightness of the noon-day's sun, struck him to the earth sightless and burned the dross of egotism from his heart and made him to say, "Lord what wilt thou have me do." Saul on this occasion was going to do that which he believed to be his duty until God showed unto him his folly and made him forget his learning and become a fool for righteousness' sake.

Oh, that today the ministry of our churches were to come under the blazing sun, and have burned from them selfishness, world wisdom, indifference, and love of ease and become so sick at heart that their souls would be filled with the consuming flame of love for God that they might cry out, Lord, what must I do, instead of usurping authority and persecuting those who do not fall in with their plans and drive some from their most sacred place of worship, who desire only the faith of their fathers, a living faith. The prophet, Jeremiah, said, "Woe unto you pastors that destroy and scatter the sheep of my pasture. Behold I will visit upon you the evil of your doings saith the Lord."

Nor is it the sacrifice that many parents make to acquire

fame, riches, pleasure to gratify the insatiable appetite of their daughters for modern fashions of dress and dance and society so-called. The Psalmist exhorts, "Ye rich men weep and travail for your miseries which shall come upon you. Your riches are corrupted and your garments are moth eaten," but the sacrifice of a broken and contrite heart.

Nor ministers, pastors of churches of fashion and pride who are swayed by every wind of doctrine, whose ears are strained to catch only words of praise and whose sermons are prepared with the idea of feeding the sensationalists, the peculiar fancies of their richest parishoners, and who desire to be known as great leaders of moral reform. Legislative lobbyists seeking to do by law that which they should do in love. Seekers of the easy places and the pastorates that pay large salaries that their lusts after the "flesh pots of Egypt" are gratified.

But ministers whose souls are aflame with love to God for the richness of his grace, the plenteousness of his mercy, and his abundant salvation, and whose sermons are yea and amen and whose faith is founded on the solid rock even Christ Jesus, and who believe the Bible to be the word of

God from Genesis to Revelations, and that it is the way of life, that Jesus is the door, and that no man cometh to the father but by him. Ministers who like Isaac Long of the Church of the Brethren at Mill Creek, Virginia, who said "I would rather have a church of ten members who were Christians than a thousand who were only members." Ministers who can and do walk in the Valley of Shadows whose tears fall with the sorrowing, and who can and do share in their transfiguration glories.

Nor missionaries who go out to foreign field on the most palatial steamers, and modern pullman cars to a home furnished and equipped in modern style and who carry pay in advance with a guarantee of his return expenses paid, whose head is filled with liberal thought and latest fads and fancies of our modern seminaries many of them leaving the impression that the history of creation is only a legend. The flood a myth and that even the virginal birth of our Savior is doubtful, seeking to establish their own glory and the glory that belongeth to the things of this world, who in the face of adversity, famine, disease or uprising are always ready to cable the missionary secretary



for funds to leave the affected district, and who must have periodical vacations with full pay and travelling expenses.

But missionaries who have heard the commission of Jesus, "Go ye into all the world and preach my gospel to every creature" and "Provide neither gold nor silver or brass in your purse nor scrip for your journey, neither two coats, neither shoes, nor yet staves for the workmen is worthy of his meat, and as ye go preach saying the kingdom of heaven is at hand, heal the sick cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. Missionaries, who like Paul, are willing to endure hardships and to lay down their lives if necessary for the sake of the Gospel, who far cur edification, recounts some of his experiences. "In labors, more abundant, in strife, above measure, in prison more frequent death often. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered, shipwreck, and a night and a day I have been in the deep; in perils of robbers, in perils of mine own countrymen. in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

weariness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness, besides those things that are without, that which cometh upon me daily, the cares of all the churches."

Then Paul says, "if I must needs glory I will glory of the things which concern mine infirmities."

He tells us in 2nd Cor. 11:23-31 of twenty-seven hardships endured besides supervision of all the churches. The need is for missionaries who believe a whole gospel and go forth in that belief relying upon the promise of the Savior who gave the commission to go forth not depending upon doctors, hospitals, nurses or any other human agency, but believing that the Christ they preach for the healing and saving of the soul will grant the power to heal their bodies and take care of their physical well being.

The great need of the world today then is men who have consecrated their lives mentally, morally, spiritually and physically to the service of God and who will go forth in his name and by and through his power, to work the works of the Father in Heaven in the rescue of fallen humanity, the building up of the faith of our fathers,



and establishing again on the earth that pentecostal religion Peter preached and keeping power, the gift of the Holy Spirit, against which the powers of the devil fail, and cause great rejoicing in Heaven.

Nor is it great generals to go out in the name of humanity at the head of large armies to kill, slay and destroy men and property "to make the world safe for democracy" and to rob, plunder and take the possession of our weaker neighbors. Indeed we may find behind the so-called patriotic movements of armies the greedy lust of those who thought war, talked war, until they stilled their consciences into a belief fallacious as it was, that enabled them to make war. No need for a Lee, Jackson or Davis to lead an army of men and to incite blood lust in the hearts of the flower of young manhood in south, or a Lincoln or Grant or Stanton to instill into the minds of the people of the north, that the only way to save the Union was with guns, ammunition, and fire to destroy men, women and children, and homes and property of the south.

In the world war, whose aftermath we are now feeling, statistics say 13,000,000 lives were sacrificed, countless

homes destroyed, millions of children orphaned and billions of dollars wasted on the mistaken idea that might makes right, and to gratify the desire of a vain-glorious fanatic for world dominion. And on our own part to save the dollars of the men who exploit their weaker brothers on the stock markets of the world, and to build from the chaos of lost lives, broken homes, orphaned children and widowed mothers, greater riches for them, to gratify selfish desires and ambitions. Mat. 5:39, 40, "Whosoever shall smite thee on thy right cheek, turn to him the other also, and whosoever shall take away thy coat let him have thy cloak also." Isaiah 2:4, "And they shall turn their swords into plough shares and their spears into pruning hooks."

These lines are written by one who years ago gave all to Christ and who views with alarm the constant leaning of the Church to the vain glories of the world, and whose only desire is to see the Church of God stand, that the gates of Hell shall not prevail against it.

First Thes. 5:21, "Prove all things; hold fast that which is good."

Penn Laird, Va.

## Mechanicsburg, Pa.

On Wednesday evening, February 19, Elders Jacob A. Miller and Walter E. Cocklin were called to the Harrisburg Hospital to anoint Sister Sylvia Vogelsong, who had been admitted for an operation. The Lord raised her up so that she has now returned to her family.

March 27th, at 7:00 o'clock, we met in regular spring Council. The Lord's work was transacted in a christian-like way. It was decided to hold our Love Feast on May 10th, starting at 10:00 o'clock in

We also decided to discontinue using the Sunday School quarterly and use the New Testament as a text until Conference decides what shall be used.

Bro Adam G. Fahnestock of  
Brunnersville, Pa., will hold a  
series of evangelistic services  
for us during the last two  
weeks of August.

As you wend your way to Conference in June, the Mechanicsburg Congregation extends you a hearty invitation to stop and worship with us at the corner of Keller and Washington Streets.

Ray S. Shank, Secretary.

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## Notice.

The District Meeting of District No. 3, will be held at Yale, Iowa, May 17th, 18th and 19th. Yale is located on the C. M. & St. P. and Pacific R. R., 50 miles northwest of Des Moines. Those coming from the west will change at Herndon. Trains make connection at Herndon in daytime. Should any arrive there in the evening notify S. G. Weigle, or E. D. Fiscel. Those coming by auto will find the church in the west part of town.



Elders' meeting Saturday P. M. Worship Saturday afternoon and evening. Worship periods all day Sunday and evening. Business meeting Monday.

Every member in the District is invited to come and help make these meetings a spiritual uplift.

By order of the Church.

Elizabeth Erb.

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### **Northern Lancaster County, Pennsylvania.**

We, the Northern Lancaster County Dunkard Brethren will dedicate our Lititz church on May 11th. An all day meeting has been arranged.

In the forenoon from 9:30 to 11:30, Elder Jacob A. Miller of Mechanicsburg, Pa., and Elder Clayton Weaver, R. D., York, Pa., will be the main speakers.

The dedication sermon will be preached at 2:00 P. M., by Walter E. Cocklin of Mechanicsburg, Pa., who is a member of the Organization Board, and in the evening a series of meetings will begin with Elder J. L. Myers of Logansville, Pa. in charge.

On Sunday, May 25th, our Love Feast will be held, at which time the series of meetings may close.

A general invitation is extended to all, to be with us on the day of dedication, the

series of meetings and our Love Feast.

Pray for us, so that our efforts may be blessed by God and that much good may be accomplished.

A. G. Fahnestock,  
Brunnerville, Pa.

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### **Fairview Church.**

The members of the Fairview Church met in council on Saturday afternoon, April 5, with our Elder, Bro. L. P. Kurtz, in charge.

Two members were received by letter. Elder Jesse Brown of Poplar, Montana, of the Church of the Brethren, signed over with the Dunkard Brethren.

The writer and Bro. Clyde Miller were chosen as delegates to District Meeting, with Sister M. S. Morris and Bro. Geroby Stump alternates.

We have Sunday School every Sunday at 10:00 A. M. Preaching the first and third Sunday of each month. Any minister or brethren of the Dunkard Brethren passing this way we welcome you to be with us in our homes and services.

Bro. D. W. Hosttler was with us some time ago and gave us a splendid sermon. As we have no minister in our congregation we appreciate it at any time when it is convenient for any minister to call



on us and give us a sermon. Our Elder, Bro. L. P. Kurtz, of Goshen, has been filling the appointments most of the time.

Bro. Glenn Cripe of Goshen, was with us on Sunday, March the 23rd, and gave us a splendid sermon.

M. P. Morris, Cor.  
Route 3,  
North Liberty, Ind.

:—:

**Waynesboro Congregation, Pa.**

We, the Waynesboro Congregation, were very much pleased to have with us on March 12th, Bro. Theodore Myers from North Canton, Ohio, who spoke for us that evening on the subject of power, using as a text Romans 1: 16.

While Bro. Myers is young in the ministry, not being quite a year since his election he gave us a splendid sermon. We pray God's blessing upon him that as he grows older in the ministry he may continue to preach nothing but the unadulterated word with power.

On March 21st, Bro. J. L. Myers from Lower York County, came to us and preached for us on Friday and Saturday evenings; also on Sunday morning and evening. His sermons were much appreciated.

On March 29th we met at the home of Bro. and Sister Howard Linebaugh in quarter-

ly council. Bro. W. H. Demuth read a scripture lesson, after which the writer led in prayer. Our Elder, Bro. D. S. Flohr, then took charge and presided over the meeting. Unfinished business was the report of the trustees who had been instructed by the church to purchase a lot for a church building. They reported having purchased from Charles D. Englar a lot on the south corner of West 3rd Street and Ridge Avenue. The treasurer of the building fund reported \$68.00 in bank. The writer, who was elected to solicit funds for the purchase of the lot, reported \$350.00 subscribed. Since then there has been more subscribed and paid in.

In the death of our dear Brother, John E. Demuth, who was our treasurer, it made it necessary to elect a treasurer. Bro. Wm. H. Sprinkle was unanimously elected and Bro. W. H. Demuth was then elected assistant treasurer.

The deacons gave in the report of the yearly visit. All were in peace and union. Our ministers wishing to hear others than themselves, asked permission of the church to invite ministers from the adjoining congregation of the district—after some discussion it was unanimously decided to give our Elder and his collaborer permission to invite a





# BIBLE MONITOR

VOL. VIII.

May 15, 1930.

No. 10.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
 Scriptural in practice.

OUR WATCHWORD: Go into all the  
 world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
 holy, and more perfect through faith and obedience.

## CHURCH-DIVISION—CURE NONSCRIPTURAL

We saw something in print under the above caption recently in which the writer said, "The Christian church is and has been woefully divided. There are some fourteen bodies of Baptists, ten bodies of Eastern Catholics, three bodies of Western Catholics, four bodies of Friends, twenty bodies of Lutherans, twelve bodies of Mennonites, sixteen bodies of Methodists, nine bodies of Presbyterians, five bodies of Brethren (Dunkards), etc., etc., and the 'tale is yet to run'."

This writer leaves the impression that these ninety-three bodies, with perhaps half as many more of other faiths, compose the Christian church. Now since these nine distinct faiths are hopelessly divided, and by no stretch of the imagination can be conceived to be one body, we are puzzled to know how these ninety-three separate parts of these nine

distinct bodies can be the one body of Christ.

But while condemning church divisions this writer says, "There is a division or separation of people which is scriptural; namely, the separation of believers from unbelievers." (2 Cor. 6:14-18.)

"The church is to be separated from the world. But it is not meant that a part of the church is at any time to be separated from another part of the church no matter what the reason may be". Since there is hardly any sin that is not tolerated in one or more of these ninety-three parts, and since there is hardly anything worldly that is not tolerated in these nine distinct bodies, we are at a loss to know how believers are to be separated from unbelievers, or how the church is to be separated from the world, without "coming out from among them and being separate. This writer fails to say how it can be done. But he does say, "the church must



be separated from the world but by this it is not meant that a part of the church is to be separated from another part no matter what the reason may be." Then pray tell us how the separation is to be made!

This writer refers to evils in the apostolic churches, as "left her first love, blasphemy, say they are Jews and are not, held the teaching of Balaam, seduction and fornication, defiled garments, lukewarm, turning to Moses, spots and blemishes, contentions, divisions, litigation, etc., etc." "In all these cases never once did Paul, or John or any of the others advocate or recommend division as a cure or remedy for the wrongs in the church. Instead, when Paul heard that there were divisions starting," (rather existed), "he asked, 'is Christ divided'? He at once began to close up the divisions." Truly so. But how did he do it? By leaving the wrongs and evils in the church? Nay verily. But set to work to remove them, and as this writer says, told them to, "Mark them that cause divisions and occasions of stumbling," and "John admonished the (seven) churches to repent; and be faithful until death." Fine! But how different from the modern leaders in the church from which

we separated! (We separated from those unfaithful leaders, not from the church.) Had those leaders pursued the course of John, and Paul and other leaders in the apostolic churches, there would not now be an organization known as the Dunkard Brethren church. Surely not.

This writer continues, "It would have been an easy matter for Paul to have proposed something after the following: 'To you the faithful brethren,' (because the evils and wrongs in the church naming them) 'I now propose that we divide. We who are blameless and all right, let's go off to ourselves and be separate from such. Let's start a new church. The church must be pure.'"

With equal propriety he might have winked at and encouraged the things and the men who were causing division and dubbed the loyal and faithful "old fogies", "calamity howlers", "disgruntled pessimists", etc., etc., as did those leaders from whom we separated, of the loyal and faithful in the church whose hearts were grieved and burdened at the innovations, wrongs and evils, that were slowly but surely sapping vitality and spirituality out of the church. What could we do? One of two alternatives confronted us:

tolerate, "be a partaker of other men's sins," or separate, "come out from among them." The first we could not conscientiously do. Therefore, the other, we were compelled to do, or continually suffer remorse of conscience, or die spiritually for lack of activity.

But this writer thinks, the "Spots and blemishes are not a challenge to the faithful in the church to segregate or divide, rather, they are a challenge to the church to reform, instruct, overcome." We would say those "spots and blemishes" (wrongs and evils) were a challenge to the leaders to do as John and Paul did, set about to remove them, instead of foster and encourage them.

This writer admits there were "spots and blemishes, and faults" in the church. The loyal and faithful met the challenge and made an honest effort to remove those evils but were powerless to "reform and overcome" them because of the powerful leadership who encouraged and helped to introduce them into the church. The only course left us was as stated above, tolerate, or separate, and segregate. It may be noted, those "spots, blemishes, and faults" are still unremoved and more are being added as the days

go by. And we are happy and contented at having separated and "come out from among them and invite the loyal and faithful to do likewise. "Come thou with us and it will do thee good."

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### SHALL THE CREATURE OR THE CREATOR RULE?

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Having read with interest an article in another paper and feeling it would make interesting reading for our subscribers, I send it along. It points out a condition that developed in our own denomination that caused the reorganization which resulted in the Dunkard Brethren church.

The article reads as follows: "In the long, long ago I attended a Baptist association where they had trouble about the association's ruling the church. Some argued that the association was only a "creature" created by the churches; and that the churches, being the creator, should rule the creature. Others argued the churches should submit to the "creature" so all could walk in harmony. Along this line I have meditated much, and I find in all ages of the past the creature has in time come on the stage of action and tried to rule the creator.

"Alexander Campbell creat-



ed Bethany College to help the Creator preach the Gospel and make Gospel preachers; but the time came when the creature demonstrated its power by managing all the churches which had built it up, until not only the creature, but all the creators (churches which built it up) were led from God.

“J. W. McGarvey (a great man without a backbone) and the church with him created Lexington College, and long since has this creature made its creator (the churches) subject to its power. At the present time no Gospel preachers go out from Bethany, neither do they build up Gospel churches, for they do not teach the Gospel!

“But this sad condition does not stop here, but has come down into the churches of Christ. Years ago the Church of Christ in a certain territory became creator, and created a ‘Bible college’. Soon afterward the church element saw they could not control the creature; and when they saw the creature was wandering from the old landmarks they pulled away, built a house, and sent for me to hold their meeting. The church had been divided by the school, and the teacher and many students met in the college, while others met in the church

house. Many troubles came up between the church and the school until the school went down, but was resurrected after their main teacher left. Soon trouble came up again, when many wanted to sell the church house and put the money into the college, and all go there to worship and let the school swallow up the church. But the elders opposed it with most of the church, and there has been no system of love and co-operation in the church from that day till the present.

“One of our ablest young preachers was employed by the church to settle among them and preach the Gospel, but the brethren who wanted to sell the church house and put it in the school building soon raised war in the camp because this godly young man was not on their side. He argued that the church and school must be two separate institutions; that one should not swallow the other. But as this creature, created by the church, decided they must control the church, I notice the young preacher had to pack his grip and leave, which gives the college element greater power; and the elders, I suppose, will soon be called upon to resign so they can get elders in accord with their college notions.

“It has been the history of



## BIBLE MONITOR

Poplar Bluff, Mo., May 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



all ages that the creature finally comes up and rules the creator.

"We frequently condemn the Catholics for going to the pope for authority; we condemn the Methodists for going to the conference for authority; we condemn the Presbyterians for going to the Synod for authority; yet I fear all Gospel preachers in the next twenty-five years will be going to the 'Bible college' for authority instead of going to the Bible for authority for preaching the Gospel of God's saving power.

Brethren, think on these things!"

The truth of the statements contained in the foregoing lines can be verified by many sound thinking people. It is very evident in studying the history of the different church denominations that the schools established by the churches and intended to be a blessing and a help in their work have sooner or later turned out to be a hindrance and a curse. As the foregoing writer has pointed out, they will in time rule the church and succeed in bringing into it all the damnable things of the world. This is true in our own experience. Years ago when the Church of the Brethren established their different schools, they did it in the hope that they would be a blessing; but alas! What a disappointment. Soon the schools succeeded in obtaining the leadership of the church and it has continued to be such ever since.

Practically every innovation and departure from the faith that has taken place can be traced to the doorstep of these institutions. Yet the cry still goes out for "educated leadership". The "creature" (the schools) have full sway, while the "creator" (the churches) sit idly by and allow the thing to go on. What is worse yet the "creator" encourages the lambs of the fold (the young folks) to attend these heretical

institutions, to be spiritually ruined and started on the road to infidelity, atheism and paganism. It is high time that parents are awakening to the things that are being taught their children in these so-called "Christian" colleges. The devil never had a better helper than a school that "poses" to be "Christian" and is just the opposite. Oh! the heartaches and tears that have been caused by these "creatures" (the schools). Eternity alone will reveal the effect of their deceptions.

The young man referred to in the foregoing article was absolutely right when he said let the "school" and the "church" be two "separate" institutions. The school properly managed is alright in its place. The church is alright in its place, but you try to bring them under the same management and the church will suffer every time. The result will be that carnality will rule, spirituality will depart and the power of the church will die. Would to God that people might awaken to some of the conditions which are the direct result of these schools that are posing as "Christian" and are not, and cut loose their connections with them and use their means to help some poor soul right at their doorstep that is in need, in place

of giving it to these soul destroying "creatures" and becoming a partaker with them in their works of ungodliness. Let us weigh these matters carefully, they are far-reaching.

L. W. B.

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## JUDGMENT OF GOD'S HOUSE.

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Eugene W. Pratt

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"For the time is come that judgment must begin at the house of God." (1 Pet. 4:17.)

Twice during Christ's ministry he purged the temple at Jerusalem (Jno. 2:13-19) at the beginning of his ministry and (Matt. 21:12-17, Lk. 19:45-46 and Mk. 11:15-19) during passion week at the close of his ministry. showing his earnest desire to keep the worship of God's house pure.

"As Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washign of water by the word that he might present it to himself a glorious church not having spot or wrinkle, any such thing but it should be holy and without blemish." (Eph. 5:-25-27.)

The object of the purged temple was to purify the worship conducted in the temple that the worshipers might not



be contaminated by the world.

"It is written my house shall be called the house of prayer but ye have made it a den of thieves." (Matt. 21:13.)

So our text tells us the time is come to judge the house of God, and as it was in Christ's time so let us cast out those who buy and sell or those who make God's house a house of merchandise. (Lk. 19:45; Jno. 2:16.)

Would not this purge the church of a hireling ministry (Jno. 10:12-13) bazaars, oyster suppers, theatrical plays, etc.?

Then in Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you."

"And why take ye thought for raiment." (Matt. 6:28-31.) "In like manner also that women adorn themselves in modest apparel with shamefacedness and sobriety; not with braided hair, of gold pearls or costly array." (1 Tim. 3:9.)

"Whose adorning, let it not be that outward adorning of plaiting of hair, and of wearing gold or of putting on of apparel." (1 Pet. 3:3.)

First. Modest apparel, modest, restrained, by due sense of propriety, different, decent, chaste.

"And be not conformed to this world: but be ye transformed by the renewing of

your minds, that ye may prove what is that good and acceptable and perfect will of God." (Rom. 12:2.)

"But ye are a chosen generation, a royal priesthood, and a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.)

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (2 Cor. 6:17.)

Second. Wearing gold or pearls. Gold rings and jewels for display. Superfluous, unnecessary or excessive display in dress.

Third. How to wear the hair.

"But if it is a shame to a woman to be shorn or shaven let her be veiled." (1 Cor. 11:6.)

"Doth not nature itself teach you, that if a man have long hair it is a shame, it is a dishonor to him. But if a woman have long hair it is a glory to her for her hair is given her for a covering." (1 Cor. 11:14-15 R. V.)

"If a woman will not veil herself, she should cut off her hair as well: for it is disgraceful that a woman should



have her hair cut off or be shaven." (1 Cor. 11:6.)

So we see God does notice our outward appearance and directs us how we should cover our bodies first, in modest, chaste apparel, without gold or pearls, that our dress should be such that it will show a meek and quiet spirit and distinguish us from the world. Peculiar, that men should have their hair cut short, and that it is a shame for a woman to have her hair cut off.

That women should have their heads veiled when praying or prophesying, the plain cap meets the scriptural requirement.

**Then the Bible teaches that children should honor their parents and the aged.**

"Thou shalt rise up before the hoary head, and honour the face of the old man, and fear the Lord thy God; I am the LORD." (Lev. 19:32.)

"Honour thy father and thy mother; that thy days may be long upon the land that the Lord thy God giveth thee." (Ex. 20:12.)

"Children obey your parents in the Lord; for this is right. Honour thy father and thy mother; which is the first commandment with promise." (Eph. 6:1-2.)

"Likewise ye younger submit unto the elder. Yea, all

of you be subject one to another, and be clothed with humility; for God resisteth the proud, giveth grace to the humble." (1 Pet. 5:5.)

922 East 1st St.

Albany, Oregon.

April 7, 1930.

## THE WAY THAT SEEMETH RIGHT

Reuben Shroyer

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.)

It is a false theory that says, "If one is sincere his act is all right". Sincerity is a good thing, but to be sincere in a wrong thing will never make it right. Ignorance of laws, natural or civil does not deliver one from penalties, neither is conscience always an absolutely true guide. It can be seared as with hot iron.

You ask what is that way that seemeth right. Well, we answer, a life that's lived in open violation to God's will. A life filled with earthly things as possessions, pleasure. A life lived to the gratification of the carnal mind, no room for Jesus.

A life of indifference. Why does it seem right? Because

of the deception of sin. Satan, a deceiver from the beginning of human history. He does not always appear with horns, neither does he always roar as a lion. He comes as an angel of light. He makes it seem right. He shows the broad road and many travelers, the pleasures that appeal to time and sense. He exaggerates the difficulties in the path of duty, causes one to see them, tells the sinner there is no use to try. The way to heaven is a hard road. He veils or obscures the real issues involved. He tells the thief he will not be found out, but he carefully obscures the penitentiary, the loss of honor, or the blight of his soul. By times he admits that the Christian life is the proper way to live but says there is time enough yet.

The end. No sin insignificant in the final consequences. It cannot be stayed in its course any more than the ball can be stopped in mid-air after it has passed from the rifle. It must go to its mark, and do its deadly work. Sin is death to the will power, to the conscience, to the body, to the soul. Sin is deceptive, but God has shown us the safe way plainly. Jesus is the way, the truth and the life. Follow him, it leads to life everlasting, to

joys unspeakable and full of glory.

Greentown, Ohio.

## WHY GO TO CONFERENCE?

Glenn A. Cripe

About this time of the year or maybe a little earlier in the season some of us cast about in our mind for the reason or reasons why we should go to general conference. You know if we do decide to go we must answer some inquiry from the curious as to why we go. Business and the cares of life press heavily on most of us and we must have a weighty reason if we are to go and leave them. This is certainly the excuse most of us use to ease our minds if we stay at home. To some the distance is very great and the expense much and this is possibly the most legal of reasons for not going.

No matter what our reasons may be for staying at home there are some who will attend conference and we understand why they do.

With some it is a fixed habit that if it is at all possible they will be found on conference grounds as regular as the conference comes. It seems to be a fixed habit of theirs as far as we can see and under-



stand. A habit that would be hard for them to break. They enjoy it or they may not, just as the circumstance and occasion permit, but in either instance they are there. It is to be taken for granted they will be there just as we take it for granted that the preacher will be at church on Sunday.

One reason these people are present may be, that they will meet old friends there. Many folk whom they know but do not see at other times will be present. People who were boyhood friends and neighbors, whom they loved and worked with in the past, will be there. This is probably an important reason for going to conference. It is also a pleasant one. It may be the friends we expect to meet there are not endeared to us by old time memories but by newer and fresher memories of recent years of friendship. Who will decide? Which are the most precious? Possibly conference is the only place these friends have ever been met but they are as much our friend as though the contact was a daily occurrence. Then too it is sometimes possible they are friends who have learned to know each other through common service in the master's vineyard.

The encouragement that one gets by meeting those of like faith is a real reason for going

to conference. We get some of this strengthening power in the regular Sunday services. However at the larger meeting this encouragement is still more greatly felt. Those who are isolated and do not get to attend regular Sunday services can make a stronger effort than usual to be present at conference because it comes only once a year. They will find and get great inspiration in doing so.

There are problems that are mutual to all of us and at conference we can get counsel and information relative to our difficulties, that will help us solve and dissolve them. The experience of others may be very enlightening to us in our christian warfare, and at conference we get to talk these experiences over with others, telling them ours and hearing theirs.

Always there is the reason that there is church business to be done and we want to know what is happening. We can learn of it from reports and printed minutes but we do not get the satisfaction from these things that we do in being present when and where they are done. If there is a sale or auction in the neighborhood we want to be there and if nothing interferes we will be there. Not that our presence is



so necessary but that we want to see how many things go. We should be no less concerned about seeing how the things go in the church than we are about how they go at the neighborhood auctions. If it is impossible for us to go to the auction we will then get reports, and so if we cannot go to conference we may learn from similiar sources about it but only if it is not practical for us to be present.

There are those who have a vote in deciding the issues need to be present so they can cast a vote with their convictions for constructive work and against that which is not right. If things are not done as they should be and you have not been there to vote when it was possible for you to have been, then you are against it by your vote.

The same that applies to voting will stand for those who do not have the right to vote but do have a right to speak, and all members present usually have that right. You can express your belief and understanding of the scriptures concerning the proposition under consideration, and thus you may help the right and prevent error.

The Lord has gone to a far country and into our hands as stewards he has intrusted his goods and his cause. It is up

to us to see that it is properly taken care of.

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## IRON-CLAD RULES.

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J. G. Mock

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We have two articles under the above title in recent Monitors. The second taking exceptions to the first. I have read both articles prayerfully but fail to see any flaw of any kind in the first article. Iron is spoken of a number of times in the Bible and always denoting strength as ruling with a rod of iron. I might give a number of references but the reader can easily find them. The law or ruling with a rod of iron denotes that it can't be broken. Under the old law if broken it was immediate death as Ezek. 18:4. The soul that sinneth it shall die. But the same is true in the New Testament, but we can get rid of sin by applying the blood of Christ through baptism. That rule is stronger than iron. If we apply Christ's blood we will be saved and if we reject him we will be lost. Nothing stronger. I can't see that the first article had any idea of following man made rules but rules based on the word of God which are the only safe rules to follow.

Martinsburg, Pa.

## THE POWER OF GOD'S WORD

By Joseph W. Smith

When a person takes a casual view of the so-called Christian world of today, and the attitude that most professing Christians take toward God's word; a person cannot help but be impressed with the fact, that most of professed Christians seem to think that God's word is a thing to be bent, twisted and adjusted to suit our individual needs and whims; but dear reader, if we will take the pains to examine the word carefully, we will find just the opposite to be true, that instead of us adjusting the word to suit us, we will be adjusted to the word. In Isaiah 55:11, we have this language, after referring to the fact of the rain and the snow coming down from heaven, and watering the earth, says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In Matt. 24:35, we have this, "Heaven and earth shall pass away, but my words shall not pass away", giving us the fact

that God's word is as eternal as God himself.

In John's gospel, 12:48, we have this: "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day", bringing out the fact very clearly that instead of us judging the word, it will be our eternal judge.

Then in Heb. 4:12 we have a great truth and fact brought out that it would be good for us all to ponder well, for in it lies a wonderful and great teaching: "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discern-er of the thoughts and intents of the heart." This brings out very clearly the heading of our article, the power of God's word. Now it appeals to me, dear reader, that in face of the fact of God's word being as powerful and eternal as God himself, the only safe thing to do is to bow in humble submission to its teaching, and God will take care of the results.

Goshen, Indiana.



## REBAPTISM

Joseph Swihart

In Bible Monitor February 15, 1930, on page 14 we notice an article on baptism. I suppose the brother means rebaptism as that is the question under consideration.

Now permit me in a brief way to express my mind. With all due respect to our dear brother he starts out in this way: "Is our late decision in regard to receiving members from other churches just what we need?" There seems to be a doubt as to whether or not the Holy Spirit dictated to the Conference just what we need. Now I do not want to rehearse much of the article referred to but want to notice a few thoughts. The brother stated in his article "how are we to be in a position to know in all cases whether the administrator believed and preached the whole Gospel?" Well, that would be a pretty hard thing to know. At any rate, to be sure of that you would have to go farther back than the organization of the Dunkard church. Now, as to a safe guard around the church we think we had that in the first Church Polity.

However, the last Polity does not change it very much. Well, what is the trouble, any

way? Do we trust more in ourselvse than we do in the guidance of the Holy Spirit? My dear brethren, let us be careful about this matter, lest we roll a stumbling block in the way of those who would come to us.

Now comes the troubling question in the minds of some, whom shall we receive without rebaptism? Hebrews 6:1: "Not laying again the foundation of repentance from dead works and of faith toward God." The language is plain, if it means one it means all. We do not believe that Paul had in mind what church they belonged to or who baptized them. If they have been baptized by Christian baptism, trine immersion, as we understand it, there is just where Paul left it, and why not be satisfied with it and leave the matter rest.

Chief, Michigan.

## PRAYER COVERING

J. H. Crofford

The important thing to know under this subject is whether nature's covering, the hair is meant, or if an artificial covering is required.

Gal. 3:28 reads: There is neither male nor female: for ye are all one in Christ Jesus, which teaches the impartiality



of God towards all adopted through Christ, Jew and Greek, male and female are justified alike through the putting on of Christ. But in creation it is a settled fact that we differ,—we are male and female, and according to our creation man stands as the head of the woman, and Christ as the head of man, God being the head of Christ. 1 Cor. 11:3. Accordingly we all look with respect and a certain degree of reverence to our head,—Christ to God, man to Christ and woman to man. Man worships God through his head, Christ, and the woman according to the Old Bible teachings worshipped through her head, man.

Before referring to the teachings on this subject contained in 1 Cor. 11, let us exercise a little reason. God created us male and female, and by nature hair grows on the heads of the male and female alike, with the exception that it, as a rule, grows to a much greater length on the woman's head than on the man's. Now, according to the 4th verse of the above chapter, if the hair is the covering meant, how often is it supposed a man can pray, or must he have his head shaved (uncovered) all the time, in order not to dishonor Christ in prayer? Then according to the 5th verse we would

find a conflicting statement, if the hair is meant, for there we have, "every woman that prayeth or prophesieth with her head uncovered (shaven) dishonoreth her head: for that is even all one as if she were shaven. Then the 6th verse: "For if the woman be not covered (have no hair), let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." A wonderful predicament she would be in if she was shaven and then it would be required of her yet to be shorn. Now we see plainly that the hair cannot be the covering meant in the scripture referred to above, and in the 6th verse it is equally as shameful for her not to have her head covered as to be shorn, which if a shame, let her be covered. Verse 7, "For a man indeed ought not to cover his head, for as much as he is the glory of God: but the woman is the glory of the man." This is emphatic proof that the hair is not the covering meant, for it is not within the domain of man to grow hair on his head at will in case he should decide to pray with his head covered if he was bald-headed or shaven.

The woman was created for the man, he is her head, and naturally is looked up to and revered by her, but in

Christ Jesus we are all one, and worship God through the same head. For this cause ought to woman to have power on her head because of the angels: verse 10. She covers her head in prayer with a veil, symbolizing the veiling of her "decreed" head, the man, which gives her power to not even recognize the angels, which she naturally might do, but Christ as her head. Instead of her petitions being made through man and Christ to God, she worships God through Christ the same as the man. "For we are all one in Christ Jesus."

The 13th verse appeals to appearance as our teacher, as the last reason given why a woman should not pray to God uncovered. With this the subject of the artificial covering ends, and he next takes up the subject of the wearing of the hair.

If by nature woman is given such a beautiful growth of hair which adds so much to her appearance, her glory, it is only natural that it becomes a shame to divest herself of such a beautifying covering of her natural head. For the man whose appearance is not enhanced by long hair, it becomes a shame for him to wear it long. Nature and appearance are here appealed to as reasons for men to wear

short hair, and for woman to wear long hair, but the length of the hair is not treated as an essential to salvation, for the subject is concluded in the Word in the following language:

"But if any man seem to be contentious, we have no such custom neither the churches of God." This is plainly understood to refer to the subject, the wearing of the hair, an individual matter of choice.

Martinsburg, Pa.

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### MARTIN GROVE BRUMBAUGH

#### Part of a Review Before the Lebanon Ministerial Association.

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J. G. Francis

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A great man of the Brethren has passed on—Martin Grove Brumbaugh. A correct portrayal of his relation to his church will be a source of profit to all the tribes of Israel.

On the day of his death he wrote: "I am strongly for keeping this country dry, keeping it for God, and I am against the demon rum." His church was the first to take federal action against alcohol as a beverage. His words in-



dicating that the dries are fighting God's battle, the wets the battle of the devil. Why could such a life be taken from earth at this time? It is a man's dying words that live.

We readily co-operated with Bro. Virgil C. Finnel in his campaign last week in our city against tobacco. He held up to youth as an example of the non-use of tobacco Ex-Governor Gifford Pinchot. In this particular Finnel presented a better example to youth than Ex-Governor Brumbaugh. Dr. Brumbaugh was great in some good things. Christ alone is the sum of all goodness.

M. G., as he was known among his people, was a man who knew things. As a young school teacher in Huntingdon County, Pa., he had read school literature. The county superintendent of schools made a speech. Young Brumbaugh said that the speech could be found verbatim on such and such pages of such and such a book; and right there the speech was found. At the age of 22 they made him superintendent of the schools of Huntingdon county.

He became president of Juniata College. He was called to Louisiana in behalf of school work. President McKinley sent him to Porto Rica as commissioner of education. He was made head of the depart-

ment of pedagogy in the University of Pa. While here he produced his text books and wrote "Making a Teacher". And then he became superintendent of schools of Philadelphia, being regarded by many as about at the head of educational work of the country, a position he was sure his church had occupied in Colonial days.

Then William H. Vare, the political boss of Philadelphia, pushed Brumbaugh forward for governor of the state. Surely Vare was a strange friend of booze when he backed Brumbaugh for governor. But Brumbaugh was not altogether pushed forward. He had political aspirations in young manhood, and had joined the Masons as a help. This, of course, was direct violation of the order of his church, which has ever been opposed to secret oath-bound societies. M. G. was found out, and bishops gathered at Huntingdon. His home congregation stood by him and he remained a member of the church which he truly loved. He was blazing paths into forbidden regions. We have some preachers and so have you (members of the Ministerial Association) who might get rid of some dirt in a Masonic bath tub. Let it not be inferred that I uphold M. G.'s



joining the Masons. Christ's words "Swear not at all", condemn the oath; and his words, "In secret have I done nothing", condemn the secrecy. Eld. D. L. Miller, editor-in-chief of the Gospel Messenger, said to me in the privacy of his home: "I am afraid M. G. has perjured himself." Eld. Christian Bucher of our home county here, said also to me: "I will never believe that M. G. has renounced the Masons till he publicly says he has done so."

Brumbaugh was not afraid to draw the enemy's fire. He believed in respecting legitimate organization. He entered the gubernatorial race with boozy Penrosé for senator. The inner circle of wets endorsed him. But when as governor he came to the parting of the ways, he stood four square with the Anti-Saloon League. Then how the Wets did blacken him! His enemies will say "Behold, he died on a golf field!" Was Brumbaugh a Sampson among the Philistines?

Brumbaugh was World War Governor of Pennsylvania, the State of the peaceful Quaker — Brumbaugh, a preacher of the Dunkers, a people who had always stood 100 per cent against all war. What does it mean? Has the candlestick of the Brethren

been moved out of its place? Has the light it undoubtedly gave to all in the house been placed under a bushel? Did a member of the Brethren becoming Governor cause us to lose our head? Had Brumbaugh not taken his stand against the demon rum, he might have become President of the United States. Where are we? Surely it is a time to get our bearings? Although Brumbaugh was war Governor, his administration was preeminently humane. Women and children were his care. His administration proclaims that Brethren training makes good civil officials. Did the Spirit of God lead Sampson into Philistia?

The great work from Brumbaugh's pen, not excepting his educational works, was his "History of the Brethren." I personally had special experience with this work. M. G. began writing it about the time I was graduated from the Ursinus School of Theology, about 1898. He did not have theological training, but considerable other training. I too, was interested in the history of our Brotherhood. As well as M. G., I had access to the great Pennsylvania German antiquarian, Abraham H. Cassel of Harleysville, Pa. He said to me in his library, as over against M. G., "We

have no secrets here." M. G. would have given me as much as eight months employment in helping him gather material. But I had work of my own. I organized a Brethren Historical Society, which belongs to all branches of Brthren. M. G. declared war on me. I said, to the very great amusement of an old bishop, Elder S. R. Zug: "When it come to writing Brethren history M. G. thinks there is not so much as standing room on the earth for any one but himself." Well, M. G. got his history printed by our Elgin Publishing House; and I got favorable action by our General Conference on my Historical Society. Afterward I got M. G. elected on its Executive Committee, and he served for several years. It was during his Governorship and from the Hershey Conference of his term that I, with the pastor and bishop of our Mother Church at Germantown, Eld. M. C. Swigart, sat with the Governor in historic conference in the Executive Mansion in Harrisburg. His last act historic in regard to myself was to see that I was re-elected a member of the Executive Committee of the Brethren Historical Society.

M. G. was a man of noble parts.

In his "History of the Brethren", he was considerably influenced by Julius Sachse, whose extensive work among the German Pietists is very valuable in its way, but his conclusions are sometimes wide of the mark. M. G. followed him in some of his aberrations. M. G's. outstanding service in his history is his treatment of the two Christopher Sowers, father and son, who are conceded to have built up the greatest publishing house in Colonial America. He is partial to Peter Becker as over against Conrad Beiszel, and fails to comprehend Alexander Mack's attitude toward these two men. I later asked M. G. if he did not think that Jacob Price was the ranking preacher of the Brethren in their first immigration to America? He then took no arbitrary stand against my question. This is a far greater question to Brethren welfare than is generally realized. One of M. G's. last statements to me made it plain that he did not regard the publishing house which printed his History as fully and truly representing the church whose history he had written. Its attempts at consolidation have



not reduced the number of our papers but have injected the element of schism into our beloved Brotherhood, for now the adherents of our different papers no longer commune together. Who does not yearn for the toleration, the fellowship, the Brethrenism of by-gone days? We are become a trailer behind another man's motor car. M. G. was partial to the name Dunker.

M. G. Brumbaugh is generally recognized as pre-eminent-ly a teacher, a school man. His heart was in Juniata College. He did much to make it a college. He did not want it to have rivals. When I started the school movement in east Pennsylvania, which in part is now represented in Elizabethtown College, he did all he could to kill the movement. In a letter he wrote me he stated that we have enough colleges in Pennsylvania. Then he would make other colleges secondary to Juniata College. But he did his greatest work when he limited Juniata College, forbidding its enrollment to go beyond 500 students. He saw that what the Church needs is small colleges. We are become greatest when we relize our littleness, when we acquire the self-control that keeps us from spreading our-

selves beyond our measure, realizing, of course, our absolute dependence on our Maker and Redeemer. M. G.'s final aspiration was to write a book on "Christ the Model Teacher." We trust that M. G. is now satisfied, having awakened in the likeness of his Great Model.

—Lebanon, Pa.

### Editorial comments.

In answer to Bro. Francis' questions, yes, the Brethrens' candlestick has moved out of its former place. And it was this "blazing paths into forbidden regions" by Gov. Brumbaugh and other church leaders of his time and class that caused it to be moved, and these departures truly did lead them away from "the church whose history he wrote", and "its light is hid" under these departures.

### M. G. Brumbaugh

#### Expires Suddenly

Former Chief of Pennsylvania Suffers Heart Attack at Pinehurst.

Pinehurst, N. C., March 14, (A.P.) Suffering a heart attack **while playing a round of golf**, former Gov. Martin G. Brumbaugh, of Pennsylvania,



died a few minutes later at a hotel here this afternoon.

Mr. Brumbaugh and Charles H. Beard, Jr., of York, Pa., were on the eighth tee when the former Pennsylvania governor complained of illness. He was unable to continue the game and a conveyance was secured to take him to his hotel. He rapidly became worse and **Mrs. Brumbaugh, who was out playing golf when her husband was taken ill** was sought. She arrived at his bedside just before he died. He was conscious until the end.

Dr. Myron W. Marr, of Boston, who was called to the stricken man, said death was due to a heart attack. Mr. Brumbaugh, who lived at Huntingdon, Pa., with Mrs. Brumbaugh, had spent part of his winters here for many seasons. \* \* \*

—Wash. Post.

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## SUBJECT, PURITY.

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Reuben Scroyer.

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“Lay hands suddenly on

no man, neither be partakers of other men's sins, keep thyself pure.” (1 Tim. 5:22.)

Pure religion is purity, an unspotted life. “Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world.” (James 1:27.) Christ gave Himself that He might have a pure people. “Who gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works.” (Titus 2:14.) The scriptures abound in reference to purity. “Flee also youthful lusts, but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart.” (2 Tim. 2:22.) “Now the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned.” (1 Tim. 1:5.) “Let no man despise thy youth but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.” (1 Tim. 4:12.) The scriptures teach that no unclean person shall inherit the Kingdom of Heaven. “For this ye know that no

whoremonger nor unclean person, nor covetous man who is an idolator hath any inheritance in the Kingdom of Christ and of God." (Eph. 5: 5.)

It is declared only the pure shall see God. Jesus says, "Blessed are the pure in heart for they shall see God." (Mat. 5:8.) Purity suggested by God in choosing our bodies His temples. "What, know ye not that your body is the temple of the Holy Ghost which is in you which ye have of God and ye are not your own; For ye are bought with a price. Therefore, glorify God in your body and in your Spirit which are God's." (1 Cor. 6:19, 20.) How are we purified? By the the blood of Christ, "But if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

Through the word of God, "Sanctify them through thy truth. Thy word is truth." (John 17:17.) "Wherewithal shall a young man cleanse his way by taking heed thereto according to thy word, with my whole heart have I sought thee, Oh! let me not wander

from thy commandments. Thy Word have I hid in mine heart that I might not sin against thee." (Psalms 119:9-11.)

Also purified through the hope of Jesus' return and being made like Him. "Beloved now are we the sons of God and it doth not yet appear what we shall be. But we know that when He shall appear we shall be like Him for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure."

Purer in heart help me to be,  
That I thy holy face some day  
may see,

Should be the desire of every child of God. To that end may our efforts be directed.

Greentown, Ohio.

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o o  
o NEWS ITEMS o  
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Notice.

Flora, Ind.

April 9, 1930.

The Gravel Hill Dunkard Brethren will hold their dedi-

cation services May 18, preceded by a Love Feast May 17, beginning with a 2:00 o'clock meeting.

Bro. Sherman Kendall will deliver the dedicatory sermon.

Everybody is heartily invited to the meetings.

We are located one mile north and four miles east of Flora, or seventeen miles south of Logansport, thence one and one-half miles west of Road 29.

Josie Kintner.

:—:

The Orion Congregation, North Canton, Ohio, expects to start a series of meetings June 15 and close June 29, and have Love Feast Saturday, June 28th, to which all are cordially invited.

We would also appreciate having those going to A. M. from the west to stop over with us either going to or coming from meeting.

Theo. Myesr.

:—:

**Lower York Co. Congregation**

Shrewsbury, Pa.

April 16, 1930.

The Dunkard Brethren Church of Lower York County

met in regular quarterly council on April 8th with a very good attendance. A fine spirit prevailed throughout the meeting.

It was unanimously decided to hold a series of meetings this coming fall.

Our spring Love Feast will be held on June 15th. Dinner will be provided at the church. We hope to have some assistance from the western brethren following the Annual Meeting, hence the late date for our Love Feast.

Helen M. Weaver.

York, Pa.,  
Route 9.

:—:

**Poplar Bluff, Missouri.**

Elder Joseph P. Robbins of West Milton, Ohio, came to us April 14th and began meetings and continued till the 28th, closing with a Love Feast. The attendance and interest were good during the meetings.

Bro. Robbins gives no uncertain sound in his preaching, and has the rare gift of preaching the gospel "void of offense".



A "carnival" part of the time and another revival all the time, in the community, hindered the attendance some.

We were glad for the coming of Bro. Robbins, and for the encouragement given. One sister joined our number by relation, and enjoyed the Love Feast and the celebration of our Lord's death with us. "This do", said he, "in remembrance of me."

B. E. Kesler.

# OBITUARIES

Mary C. Fiscel Deardorff, was born near Getesburg, Pa., January 9th, 1846. Departed this life at her home in Yale, Iowa, April 15th, 1930. Aged 84 years, 3 months and 6 days.

At the age of 3 years she came with her parents to Illinois, where she grew to womanhood.

On October 27, 1867, she was united in holy matrimony to Moses Deardorff, who preceded her in death December 23,

1923. In 1871 they came to Iowa, locating on a farm southeast of Yale. In 1893 they moved to Yale, where she has lived till the time of her death.

In 1876 she was baptized, becoming a member of the Dunkard Brethren Church, and remained faithful to her baptismal vow until death. Nothing was too difficult for her to do what she could for those who needed help. And while God has given and taken again, one who will be missed he has not taken all, for her Godly influence will live on.

To this union were born two sons, Ellis R. of Bagley, Ia., Winfred F. of Miller, S. D. She leaves to mourn her death two sons, one sister, two brothers, 14 grandchildren, 16 great-grandchildren, besides other relatives, and a host of friends.

Funeral services in the Dunkard rethren Church in Yale, conducted by Eld. D. W. Wise of Ferndale, Ia., assisted by Rev. G. D. Fool of Yale. Interment in the Brethren cemetery north of Panora.

E. D. Fiscel,  
Yale, Iowa.

:—:

Daniel Walter Brown, born

near Leon Iowa, February 8th, 1856, died at the home of his daughter, Mrs. Maggie Gillett, March 10th, 1930. He was the eldest son of Thos. Dixon and Susan Heaston Brown. One brother and two sisters survive, besides his two sons and two daughters.

Mary Donaldson Brown, born in Mannon County, Ireland, October 10th, 1855, died March 14, 1930, at the home of her daughter, Mrs. Maggie Gillett, Vina, Calif. She was one of a family of nine children, three of whom survive. She was the wife of Daniel W. Brown, who preceded her four days. To this union were born four sons and three daughters, four of whom survive. She was reared a Presbyterian, but united with the Dunkard Brethren in 1893 at South Beatrice Church, Holmesville, Nebraska. She, with her husband and children came to California 29 years ago.

Had Bro. and Sister Brown lived until August 18, 1930,

they would have celebrated their fiftieth wedding anniversary.

He united with the Dunkard Brethren Church at the age of 12.

Services for both were held in the Upham Chapel by Eld. W. R. Brubaker. Burial in the Upham Cemetery.

Mrs. Maggie Gillett.

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# BIBLE MONITOR

VOL. VIII.

June 1, 1930.

No. 11.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## THE JOURNEY OF LIFE.

Travel as a means of education is a generally accepted fact. Indeed, among all the things that contribute to the education and greatness of men, travel is one of the most important. Another important fact is, our sojourn here in this life is said to be a journey. So that our travel through this life is the time to obtain an education or to become learned in temporal and spiritual things.

It is our present purpose to speak of spiritual and religious learning, or the elements which are related to or connected with religious or spiritual education along life's journey. The sojourn of our Great Leader in this world was of short duration, but filled with thrilling and startling events calculated and intended to be of spiritual value to us who are told to "follow in His steps". In fact, He is "the way, the truth, and the life",

and He wants us to follow Him.

In planning the way for us, He made it plain and easy to follow. And that we need not go wrong, He marked the way with signs and danger signals so we can know if we are traveling the way He trod and following in his footsteps.

In starting us in this journey of life, he starts us all out right and gives all an equal chance. We do not go very far down life's pathway until we come to the parting of ways. Here we are first brought into contact with the evils of the way, and made to know there is, at least, one other way.

In order to put us on our guard and to keep us from going astray, he has told us about the two ways; that few travel on one of these ways and many travel on the other; that one is straight and narrow, the other broad and wide.

A singular fact about this journey is, that when we are started in life we are started right; started on the straight



and narrow way, started right, and if we depart from it, which many do, in order to get right, after we have voluntarily taken the broad way, it becomes necessary for us to turn, be converted, and go back to the point where we switched off and start right again. This is conversion, and the act that puts us back on the narrow way is regeneration and the new birth.

This turning and going back was forcefully illustrated in our return from district meeting recently. On the way we came to a newly built road just opened to travel before the detour signs were taken down. Slowing down momentarily, and being assured we could travel the new road, we were soon rolling down the line which, strange enough, entered the town at the other end of the detour from the opposite side of the town from which the detour left it. Being directed to the right around the "square", and seeing the signs that marked our way, we rushed right into the detour and went rolling along contentedly for some twelve miles.

When we were waved down by a tourist in distress, now imagine our chagrin, and how hard it was to believe, and how reluctantly we were convinced we had taken the detour, and were going back the

way we had come, only on the detour!

My, but those twelve miles seemed long! But it was the only way, the only thing to do, go back and get started right. And all because we were directed wrong at the "square" and then read the signs wrong on the way, or rather failed to watch for the signs, which at this end were taken down.

Returning to the "square", we followed the signs, and without other instructions or directions, were soon homeward bound again. We learned that a number of others had made the same mistake.

So it is on this journey of life. Our Leader and Builder of the road has marked the way, the signs are all up and easy to read, and if we follow him and watch for the signs, the road markings, and do not suffer anyone to direct us wrong we will come out right in the end.

There are many side roads and cross roads on this way. Our Leader built no cross roads or side roads. It is simply one way, straight and narrow, but wide enough for the sanctified followers of Jesus Christ our Savior. And if you find yourself on a side road or cross road, the only way is to return to where you switched off and get started right again.

This one way over which our Savior traveled is a way of self-denial and humility, and has only one entrance. "As many of you as have been baptized into Christ (the way) have put on Christ", and hence are started on the way which is plainly marked in our Road Map or guide Book, and easy to follow. Better watch the markings on the road over which we are traveling. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." The good shepherd "goeth before the sheep and they follow him", and a stranger (false shepherd) will they not follow.

### THE BEARD.

Being urged to offer something in regard to the scriptural authority why the people of God recommend the beard, I will offer a few thoughts to the earnest seekers for reasons given in favor of wearing the beard. Notwithstanding I realize my inability to do the matter justice in the face of present conditions and the tide that sways mankind in these latter days when pride and fashion rule the hearts of many; and we seldom see a man with a beard. Most everyone will admit the beard is a distinct mark of nobility

and honor if other general characteristics harmonize and if prompted by good motives. It is a mark that is seen at first sight and goes with them wherever they may appear. From a common moral standard, men wearing beards have ever been classed among those who have high ideals, and live on a plane in civil life above the lower class who live and folly. We then admit the beard is a prominent mark of distinction, not worn to dishonor the body, but which nature itself tells us is an aid to the light of true worth that beams forth through the countenance of every true Christian soldier. The Psalmist David, a character whom the Lord found after his own heart (and had a beard, see 1 Sam. 21:13), saw the beauty of the countenance in man when he delighted in the ways of Jehovah (see Psalms 42:11). As we also find so beautifully described in the 133rd Psalm where David tells how pleasant it is for brethren to dwell together in unity. Please read the 133rd Psalm to see what it is like; you will see the beard was a prominent feature and mark it in the illustration where brethren dwell together in unity. Where unity is there love is, as the ointment described by David as the "dew of Hermon descends upon the mountains of



Zion." So the love of God may flow down and shine through the marks on individuals as the head the beard and the garments giving reflections to the light and abundance of the heart. If Aaron would not have had a beard, David could not have referred to this mark in his beautiful Psalm. We find in the time of Moses and the law there were many duties given to observe, and among them they were told not to "mar the corners of their beards," etc.

And in the time of David we find he desired to show kindness to the children of Ammon because their king, Nahash, had died; and he sent servants to comfort Hanun, the son of Nahash. But the princes of the children of Ammon did not approve of this, and they took David's messengers and shaved them and cut off their garments so they were "greatly ashamed." David told them, "Tarry at Jericho until your beards be grown, and then return." This again is testimony in favor of the honorable mark of wearing the beard. Under the new covenant we have authorized duties given by Christ and his church to observe and one of them is letting the beard grow. If a violation, shame and disgrace to have it shaved off in Israel's time, may it not be the same

under the new covenant? As it then was a mark of honor and distinction is it not a mark of distinction and testimony of the abundance of the heart now.

And thus that we are not servants of this world in fashion even as Christ, our leader, was not of this world, "but as obedient children obey the counsels of the mystical body of Christ. If we are ashamed to show where we belong, we need not be surprised if our Savior will be ashamed of us when we appear before the Father and the holy angels. My dearly beloved let us then not be ashamed to bear the marks of our Lord Jesus as recommended by Him and the apostles through the church, so we may gain the friendship of God to Divine acceptance." (Selected.)

—Jos. H. Stark.

Route 3,  
Tippecanoe City, Ohio.

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### THE IMPORTANCE OF PRAYER.

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Sylvia Vogelsong.

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Prayer is the key in the hand of faith to unlock heaven's storehouse. Wherein is treasured the boundless resources of Omnipotence.

Prayer is not the overcom-



## BIBLE MONITOR

Poplar Bluff, Missouri, June 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



ing of God's reluctance. It is the taking hold of God's willingness. "Prayer is the opening of the heart to God as a friend." Prayer does not change God, but it does change us and our relation to God. It places us in the channel of blessings, and in that frame of mind in which God can consistently and safely grant our requests.

How shall we pray then so as to be heard and receive help? For one thing there must be a real desire in our hearts. Forms of words do not make prayer: we must realize our dependence upon God for it.

Contention and discord quench the spirit of prayer. 1 Peter 3:1-7. Many grieve the spirit and drive Christ from their homes by giving way to impatience and passion. Angels of God flee from homes where there are unkind words, contention and strife.

The lesson of the parable is that men ought always to pray and not to faint.

Of whom is God a rewarder? Heb. 11:6, "God is a rewarder of them that diligently seek him." Matt. 7:7-8. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "Every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning. If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea driven with every wind and tossed. For let not that man think he shall receive anything of the Lord." "If I regard iniquity in my heart the Lord will not hear me or he that turneth his ear from

the laws even his prayer shall be abomination."

What does Christ say concerning secret prayer? "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Christ sent his multitudes away and went up into a mountain apart to pray, and when even was come he was there alone with God.

Christ taught us to pray for our enemies. (Matt. 5:44.) "But I say unto you love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

With what should our prayers be mingled? "Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." How often did Daniel pray? "Evening, morning and at noon will I pray and cry aloud, and he shall hear my voice." Cornelius was a devout man, one who feared God with all his house, which gave much alms to the people and prayed to God alway.

How often should we pray? "Praying always with all prayer and supplication in Spirit."

(Eph. 6:18.) Pray without ceasing. (1 Thess. 5:17.) This does not mean that we should be constantly bowed before God in prayer, but that we should not neglect prayer, and that we should ever be in a prayerful frame of mind, even when walking by the way or engaged in the duties of life, ever ready to send up our petitions to heaven for help in time of need.

"Every day will I bless thee, and I will praise thy name for ever and ever."

We need also to meditate upon God's word at all times. Paul's injunction to Timothy was to "meditate upon these things, give thyself wholly to them." (2 Tim. 4:15.)

Meditation is to the soul what digestion is to the body. It assimilates, appropriates and makes personal and practical that which has been seen heard or read. David said, "I remember thee upon my bed and meditate on thee in the night watches." (Ps. 104:34.) "My meditation of him shall be sweet."

"Watch and pray that ye enter not into temptation. The spirit indeed is willing but the flesh is weak. Take ye heed, watch and pray, for ye know not when the time is. And what I say unto you I say unto all, Watch." (Mark 13:33-37.)

—Mechanicsburg, Pa.



**CAN THE CHURCH SAVE?**

By J. A. Leckron.

The above question can be answered yes and no. No one can be saved out side the church, but the church cannot save you unless you hear the church—if that church is the Church of Jesus Christ. What puzzles us is, that some in the Dunkard Brethren Church who made their vow to God and man that they will renounce Satan with all his sinful ways—and promised to live faithful until death—still live and act in the house of God and out side just as they did before they came into the church. In fact, even those who do not belong to the church do not approve of such conduct.

It would seem to us that if such conduct is not rebuked it will son be in the church as it is in our nation at the present time. Note the crime wave that is sweeping this country, all on account of laxity and non-enforcement of our laws, and it seems to us that if we ever expect to prosper and keep the church pure there must be something done. Those who will not respect the church, and do not try to act right in the church, are a hindrance to the cause of Christ, and are stumbling blocks to other people who

would come into His kingdom.

We are hoping and praying that something will be done at our Conference in Waynesboro, Pa., that will help to remedy this condition. A good part of this trouble comes from parents taking the part of their children. I tell you we must not be repsectors of persons. Let us all try so to live each day that the world may know of a certainty that we are walking with God and learning of Him. Let us try and live so that every Church in the Brotherhood can have the same said of them that Christ said of the church at Philadelphia and not the one at Sardis or Laodicea. My dear reader, just read Rev., 2nd and 3rd chapters and see what our dear Savior said to those seven churches, and do you think he is saying any less to us if we do not try to keep the church pure? We know that those who try to do right are called old fogies. Did they not say worse of Christ and the apostles? Now you know history repeats itself. Let us beware lest we be ovrepowered by the unruly in the church.

Now, my dear readers, what I am saying in this article is said with desire to do good, and to stir up your pure minds to think on this subject, and



we assure you that every word has been said with a heart of love for each and every member in the church, but we are just giving you some facts that are existing in some churches, and every one knows that any father and mother can ruin their children if they let them have their own way in all things. Let us all be as the poet has said, "Purer in heart, Oh, God, help me to be" and live as we sing and pray.

—Greentown, Ind.

## IRON-CLAD RULES.

A. H. Zumbum.

There has been two issues of the Monitor with the above heading. The author of the latter seemed to disagree with the former. But being personally acquainted with the first author, I feel like offering a few lines to the Monitor family, in trying to get these two authors of the Iron-clad Rules together.

Now we want to believe these two brethren are of the same body. And I believe the latter misunderstood the former, for being more acquainted with the former, I will say he made some statements that could be read in a way that one might not understand it as he meant it. And I believe the latter did the same,

as he characterized it to be unfortunate to make the statement, "Let us make rules." I agree with the brother. We have in the church, as well as in the government, too many rules or laws. There should be only one rule, that is, "Do right." If all would do what was right, we would not need any other rules or decisions in the church. But as long as Satan is turned loose we need not expect this to be. "Let us make rules." The former author meant this word "us" to represent the church. Then, has the church the right to make rules? Let us see what Jesus says about it. Matt. 18:18, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." This is a part of the chapter read to all applicants when received into the church. But this eighteenth verse tops it all out, because it gives the church authority to make rules and regulations by which its members must abide. But these rules must be in line with the New Testament teaching, and the church might deem wise as a safe-guard for the welfare of the members. Just a few days ago the writer told a young sister (that needed a little encouragement) that

these things the church asks of her members, is only a hedge that the church wants to build around each one of us, to help us to keep the enemy of our soul away. We should trust that the church knows what is best. So I don't think it wise to criticise any rule or decision that the church, through her Conference, sees best to make, even if they might seem a bit man-made, or iron-clad. Both of these authors seemed to emphasize these iron-clad rules. My word-book says "iron-clad means to be protected wholly or partially with iron or steel plates." So we would understand that to mean that something is benignly protected by being iron-clad. We want to draw our minds away from the material, and look at it from the spiritual, and just call it "Bible-clad" (or scripture-clad). Now we want to know if any think we don't need any Bible-clad rules. If we take the latter article as it reads there would be no need of having a Conference, for the church would have no right to make rules. For God only was to rule our lives. Where are we going to get to with that? I know some good people in the united Brethren and Methodist churches that seem sincere and believe that God is ruling their lives. Just

a few weeks ago I was talking to a Baptist member and she made the remark that she was ruled by the spirit of God. And none of these churches set up the standard that the Dunkard Brethren are trying to set up. Is it because our rules are "man-made." That is what some tell us. The writer would answer in the negative. But if we are going to say, God only rules my life and stop there, we might just as well say we are going to unite with all denominations and only have one church. But just wait a little. How does God rule our lives? Is it not through the church? Jesus told his disciples whatsoever ye bind on earth would be bound in heaven—giving them authority to rule the church. The apostles went up to Jerusalem to make a decision on a question that was causing discord in the church. So likewise the church has this same authority given by God through his only Son. And each member should feel that the Holy Spirit rules our Conference and none should question with any biased opinion.

Now, as another Conference is approaching, let us pray that such rules and decisions be made that will be as a hedge around the church that Satan cannot get an inroad in to harm our beloved church.



Let some call them man-made or iron-clad. But let us try and have them Bible-clad, protected by God's word.

—West Manchester, O.

## **WHY FIRST SEEK THE KINGDOM?**

J. W. Keiser.

Nearly two thousand years ago the Savior uttered this language, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you" And it has come down through past generations until it has come to us. When we consider the uncertainty of life and the surety of death it would be wisdom in all if they first prepare for that life-eternal at the right hand of God, where all will be joy, where the wicked cease from troubling and the weary are at rest. The poet has said, "Youth is the time to serve the Lord to insure the great reward." In this way we may be able more easily to escape the pitfalls that the adversary has placed in the way of the young to lead them away from God and the church. Again we observe the church is in need of workers, for Jesus said to the disciples, "The harvest truly is plenteous but the laborers are few. Pray ye therefore the

Lord of the harvest that he will send forth laborers unto his harvest." (Matt. 9:37, 38.) We look around and we see the harvest is ripe for the gathering and many sheaves will be lost if we do not put forth our efforts to gather them into the garner of the Lord. We rejoice that the invitation is yet going out and Jesus is saying, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls, For my yoke is easy and my burden is light." (Matt. 11:28-30.) The invitation has gone out to every kindred tongue and nation irrespective of color, to come and have their robes washed and made white in the Blood of the Lamb. Then why wait for a more "convenient season", for we have no promise for tomorrow. Then how necessary for us to improve the present. The Bible also says, "Remember now thy Creator in the days of thy youth while the evil days come not and the years draw nigh when thou shalt say I have no pleasure in them." (Eccl. 12:1.) Thus we see there is danger in procrastination for we read again where the apostle says, "Today if ye will hear his voice harden not your



hearts as in the provocation." (Heb. 3:7-8.) No doubt the tempter will come and try to make believe there is time enough yet, that we ought to have a good time while we are young, then when we get older we can give our time yet allotted to us to the Lord. But do not forget God says, "My spirit will not always strive with man." (Gen. 6:3.) Then it will forever be too late and we will have to say the "harvest is past, the summer is ended and I am not saved." Again we hear the apostle say, "For the time will come when they will not endure sound doctrine but after their own lusts shall they heap to themselves teachers having itching ears and they shall turn away their ears from the truth and shall be turned to fables." (2 Tim. 4:3.) Then we notice it is not safe to follow after the works of man but should first give ourselves to the service of God and learn of Him, then it will make no difference when the Death Angel calls, we will be ready and truthfully say: come, welcome death, I am prepared to go.

—Alvordton, Ohio.

## ENTERING THE KINGDOM.

By Ida M. Helm.

"That which is born of the

flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again."

There is no appeal from the declaration of Jesus, "Ye must be born again." (John 3:7.) The necessity is absolute, born again, the second birth, born into the kingdom of God. It is not enough to say, "I believe in God, I believe in the immaculate conception, I believe in the virgin birth. It is not enough to have right views about the atonement. It is not enough to believe that the kingdom of Christ is a spiritual kingdom wherein dwelleth righteousness. We can have right views about every Bible doctrine and be lost forever. The knowledge of the Bible does not lead to the keeping from the heart of all of God's commandments cannot save us. Jesus told Nicodemus that a new birth, a new heart and a new mind are necessary to enter the kingdom of God. (John 3:3.)

According to Old Testament prophecy the new covenant is to be of a spiritual, personal character and it shall be everlasting. (Ezekiel 37:36.) It is for Jew, for Samaritan and for Gentile. It is for all the people of every color and of every class. Every one must enter the kingdom through

Christ, the one Door. "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:3, 5.) There must be a complete revolution and purification of the spiritual life, a circumcision of the heart and an entering into the kingdom by baptism in water in the name of the Father, and of the Son, and of the Holy Ghost. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in the earth, the Spirit, and the Water and the Blood: and these three agree in one." (1 John 1:7-8.)

There is but one way, "One Lord, and faith, one baptism. One God and Father of all." (Ephesians 4:5-6.) Correct outward living is not enough, the trouble is in the very depths of our inmost life, the heart must be made right then the outside will become right. No one who is out of Christ can be right at heart. Mere morality and honesty and respectability can't save us. The sinner may struggle with his inclinations of the flesh and his own sins in an effort to reform himself and master his lusts and passions and save

himself, but it is all in vain. Every person must receive Christ into his heart. "As many as received Him, to him he gave power to become the sons of God, even to them that believeth on his name. (John 1:12.) All such have received the Spirit of adoption, whereby we cry, Abba, Father, "The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Romans 8:14-17.) The suffering due to our union with our First-born, our Elder Brother, that is sure to come in one form or another to every child of God, we must be willing to share if we desire to share his glory, that shall be unveiled to us some day.

R. D. 2,  
Ashland, Ohio.

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## ONE OF AMERICA'S GIANT GODS.

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J. H. Beer.

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In 1918, according to the Associated Press, the output of cigarettes was 39,000,000,000 in the United States, and so far as the Department of Agriculture has been able to ascertain practically all will be used



in this country. The Department reported four times as many cigarettes were produced seven years ago. In 1918, 625,000,000 pounds of leaf tobacco was used in manufacturing.

The marvelous growth of this giant god from 1918 to 1925 was an increase of 41,000,000,000 cigarettes, the biggest increase in history to 1925, when the output was 80,000,000,000 cigarettes, and 7,000,000 cigars. On the basis of internal revenue figures smokers of the United States spent \$1,624,000,000.00. This god is still a runt and not full-grown. Cigarette production continues its upward trend. During January, 1930, reached a total of 10,208,231,000, or more than 47,000,000 for January, 1929. Manufacturers claim the increase in consumption is due to modern methods of removing the harmful irritants and impurities found in cigarettes manufactured in the old way. Let me say that the nicotine and poisons are still present in the cigarette. It is also said that women are reaching more frequently for cigarettes, especially as an aid to moderation and the avoidance of over-indulgence. Can you beat it? Smoke more frequently to avoid over-indulgence. That is certainly the limit. It seems

to me that the tobacco manufacturers and tobacco trusts have no moral conscience for the good of their fellow-men.

They are spending thousands of dollars in the free distribution of cigarettes for the purpose of forming the habit of smoking in China. One manufacturer gave away a million cigarettes. Their slogan was a cigarette in the mouth of every man, woman and child in China. The cigarette habit is worse than the drinking habit, and more people are affected by it. I have seen small boys gathering up cigarette stumps from the street to smoke. This god lives and is legalized by taxation and high license for selling to consumers, by our government giving a writ of indulgence. Why spend thousands of dollars for inspection of meats, and canned goods of all kinds and milk from our dairies, so the health of children may be protected, which is all right, but why leave this cess-pool of poison open and made legal by taxation that is destroying and affecting the moral, physical, spiritual and intellectual lives of more people than any other one thing.

To all who profess to know Jesus Christ, are you a worshipper of this gigantic god? If so, may God help you to turn away from his shrine and



serve and worship the God of Heaven.

—Denton, Md.

## OLD AND NEW JOHN THE BAPTIST.

In those days came old John the Baptist preaching in the wilderness.

In our day comes new John the Baptist, preaching in a fifty-thousand dollar church.

Old John the Baptist had his raiment of camels' haid and a leathern girdle about his loins.

New John the Baptist has the best of clothes and a leather belt about his waist.

Old John the Baptist baptised in old muddy Jordan.

New John the Baptist baptizes in a modern baptistry, by having all things convenient.

Old John the Baptist said, "Repent ye, for the kingdom of God is at hand."

New John the Baptist says, be baptized and join my church and you will be all right.

Old John the Baptist said, "Bring forth fruits meet for repentance."

New John the Baptist says, "Be sure and get plenty of meat for the church stews."

Old John the Baptist got his fire from the Holy Ghost.

New John the Baptist gets his fire from the church furnace.

Old John the Baptist points you to the "Lamb of God, which taketh away the sin of the world."

New John the Baptist points you to the fat lamb, in the butcher shop, for a church festival.

Old John the Baptist got his pay by getting souls saved.

New John the Baptist gets his pay in a big fleece from the flock.

Old John the Baptist gave his head for the love of Jesus.

New John the Baptist saves his head to plan church entertainments.

Old John the Baptist's meat was locust and wild honey.

New John the Baptist's meat is the best that is on the market.

Old John the Baptist got his light from the heavenly power house.

New John the Baptist gets his light from the city power house.

Old John the Baptist prayed in the upper room.

New John the Baptist would rather feast in the dining room or basement.

Old John the Baptist believed in getting in the gospel boat.

New John the Baptist says,

"If you don't do as I say, I will 'get you' in the court.

—H. A. Throne,  
Pioneer, Ohio.

## A VITAL FACT OR TRUTH.

By J. F. Britton.

"And ye shall know the truth, and truth shall make you free." (Jno. 8:32.)

As our religious leaders have discovered so many non-essentials, and have become very slack in teaching many of the Bible requisites, it occurs to the writer that it would be wise if the religious world would pause just long enough to get their bearings and to read their Bibles a little.

The purpose of this article is to consider the essentiality and the spirituality of the ordinance of "feet washing". Now dear reader, for the sake of the "Truth" and for our own spiritual welfare, let us look at this subject with honest hearts. Nowhere in the New Testament do we read, where Jesus ever said, Ye call me Master nad Lord: and ye say well: for so I am. If I then, your Lord and Master, have given you the communion, and the principles of faith, that ye may commune with me, and believe whatever ye choose in me, for I have given you an example that ye should do as

I have done to you. But we do read in the New Testament where Jesus said, "Ye call me Master and Lord: and ye say well: for so I am. If I then your Lord and Master, have washed your feet: ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." (Jno. 13:13-15.)

So we see that this ordinance is clothed in both precept and example by Jesus. Hence no substitutions will satisfy the demands in the case, for it should be borne in mind that Jesus taught by precept and by example. He taught his people what to do, and he showed them how.

For the sake of reason, we will use Peter as an object lesson. Jesus rose "From supper and laid aside his garments: and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, 'Lord, dost thou wash my feet?' Jesus answered and said unto him, 'What I do thou knowest not now: but thou shalt know hereafter.' Peter saith unto him, 'Thou shalt never wash my feet.' Jesus answered him, 'If I wash thee



not, thou hast no part with me.' Simon Peter saith unto him, 'Lord, not my feet only, but also my hands and my head'." (Jno. 13:4-9.)

When Peter realized and was made sensible of the fact that his "part with Jesus" depended on having his feet washed, he yielded to the demands of Jesus. The tenth and eleventh verses show that Jesus had under consideration a Spiritual cleansing, for "Jesus saith to him, 'He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean.'"

In the seventeenth verse, Jesus said, "If ye know these things, happy are ye if ye do them." Here is the reward of obedience. Therefore the Apostle James says, "Whoso looketh in the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." (Jas. 1:25.) Jesus said, "If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him." (Jno. 14:23.)

So by virtue of our obedience to Jesus, we express and confess our faith and love for

Jesus. Therefore we can see the status and significance of the text at the head of this article: "And ye shall know the truth, and the truth shall make you free." Jesus had just said, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please him." As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, 'If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free'."

Jesus emphasized the fact that the Father was with him, because he did always those things that pleased him. And when Jesus was baptized, his Father was well pleased. "And lo, a voice from Heaven, saying, 'This is my beloved Son, in whom I am well pleased'." And on the Mount of Transfiguration, we read, "And behold, a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye him'." (Matt. 17:5.)

So it is safe for us to believe that is logical and psychological, that God has ordained through Jesus Christ, that the ordinance of foot-washnig should be placed in the church, for a Spiritual Cleansing. For Jesus said,



"If I wash thee not; ye have no part with me." And in the same sense Jesus said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mar. 16:16.) And as Gospel baptism is the door through which we are inducted into Christ; "For as many of you as have been baptized into Christ, have put on Christ," (Gal. 3:27) so, through "feet-washing", the Christian has a spiritual cleansing, that he may retain his relation with Christ.

Lord, breathe upon thy people, and quicken their souls, that they may see the beauty of holiness in the ordinance of "feet-washing" as revealed and taught by Jesus Christ, our Lord. Amen.

Vienna, Va.

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## IN CHRIST.

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Reuben Shroyer.

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"Therefore, if any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." (2 Cor. 5:17.)

The preacher's business is to preach Christ, not himself. A preacher is not to air his own peculiar notions. His main object is to lift up Christ before the people. Jesus said "and I, if I be lifted up, I will

draw all men unto me." As Moses lifted up the serpent in thee wilderness and called upon the Israelites to look upon it and live, so the preacher calls upon his people to look to Christ for salvation. When a man has accepted Christ as his personal Savior he is a new creature. "In Christ" is a phrase which denotes that Christ is the beginning of our spiritual life. And is also the end of that same life. Our spiritual life is to be "hid with Christ in God."

The beginning of the Christian life marks an important epoch in man's religious history. The facts are, it changes his whole career. He may have decided upon a certain course of life and be studying and working to that end. But when he found his life in Christ, then he had a new vision of what he ought to do. Paul declared for him to live was Christ. His efforts were to exalt Christ, to lift Him up. No man ought to be satisfied with the beginning of his Christian life anymore than he ought to be satisfied with his beginning of school life. Progress is the law of Christian life, as it is the law of physical and mental life. There is no such thing of standing still. You are either losing or gaining ground. You are becoming a better man or

worse. A man can go down as well as up. We have seen some men who have gone down, and we have seen others who have gone up and are still climbing. We ought not despise the beginning of spiritual life and we all should remember that we ought to be getting some where. You need not forget all together the beginning of your Christian life, but you are to keep on running the race set before you, ever striving to reach the goal. We are thinking just now of some runners who have given up the race, and that shortly after leaving the starting place. We also are thinking of many we know who are faithfully pressing on. The desire for a richer and deeper experience is not new. It is as old as the spiritual life of man. Yes, as old as the Gospel itself. Those who imagine that the desire for more of this life in Christ is a product of this age would better study the lives of Christians in every century of the Christian era. Yes, study the lives of the apostles. You will learn how desirous they were of making progress in the Christian life. Paul said, "I press on towards the goal." Forgetting the things of the past and pressing towards the things to come. Peter said, "Add to your faith, virtue", and other graces. The gospel

stresses the present duty and ever looks towards the dawn of a brighter and more perfect day.

The desire for something more of the Christian life in the hearts of believers is a proof of the living Christ and the power of His gospel. It does not change Christ for He is the same yesterday, today and forever. It does not change His gospel that is always the same. To be in Christ means that my life is a new life, a changed life. It also implies that Christ will be in my daily life. When I abide in Him and His words abides in me I shall have a constant desire for more of His life and character. I shall experience my oneness with Him. My union with Christ as my spiritual life is a great truth and fills me with boundless stores of grace. In Christ means that our lives are to be serviceable. I am to live a practical and useful life. Our oneness with Him must express itself in some practical way. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven."

"Be ye doers of the Word and not hearers only. Inasmuch as ye have done it unto one of the least of these my



brethren, ye have done it unto me." Christ "came not to be ministered unto but to minister, and to give His life as a ransom for many." It is said we are to serve our own generation. We are Christians to develop character, discover talent, and use it, and do what good we are capable of doing. We are not to put it off to some future time but do it now. We cannot do it any other time for now is the only time we can call our own. Our life, whether secular or spiritual should be in Christ. This life in Christ breaks down the arbitrary wall of separation between what is called secular and spiritual, and it causes us to look upon every department of our life as sacred. The Christian religion should permeate every part of our life. For the gospel certainly makes it all sacred. "Whatsoever ye do do it heartily as to the Lord and not unto men. Whether ye eat or drink or whatsoever ye do do all to the glory of God."

When a man realizes that then his whole life is sacred. Like Paul whether making tents or preaching the gospel and writing letters, his whole life is sacred. Because it is in Christ. Paul was just as much a Christian making tents making them the best he knew how as when he was preaching

the gospel. Our Master Himself clothed human life with sanctity while at work as a carpenter. So any man who puts his conscience into his legitimate work, doing it honestly, is making it sacred, and is following the Nazarene carpenter. God has given to us eternal life and this life is in His Son. This is life eternal to know thee the only true God and Jesus Christ whom Thou has sent. The knowledge of God and Christ is to experience the highest quality of life. He that hath the Son hath life, and he that hath not the Son hath not the life." "There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh but after the Spirit."

To be in Christ implies that I have made a full surrender of myself to Him as my living head. It carries the import of my vital union with Christ as the branch, is in vital union with the vine or tree. The branch is in the vine or tree and derives its life from it. The Christian derives his spiritual life from Christ. Because of this vital connection the Christian bears fruit. "As the branch cannot bear fruit of itself except it abide in the vine no more can ye except ye abide in me." The scriptures teach that when we are



in Christ we are members of His body. He is the living head. This vital oneness with Christ is made known to us to be used for the good of others. And like every power we have is to be developed in the using. One way to use it is to think much of Christ. Think how good, loving, tender, true He is and you will become like Him. We become like that we think much about. What think ye of Christ?

Think of Him until every thought is brought into subjection to His will. Neglect not this consideration. Thinking much of Him will elevate your soul. Think daily on Christ and you will know what communion with Him means. Dear reader, have you this life in Christ? Have I? It is surely ours to obtain. Are we in Him as the branches are in the vine? If so, then surely we are fruit-bearing Christians.

Greentown, O.

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### JESUS CALLS.

Elwyn Speaker.

(Luke 13:11-17.) Likely the

main lesson intended for us to learn by the reading of this miracle [is in regard to the keeping of the Sabbath day—that “It is lawful to do well on the Sabbath days.”]

What appeals to me however in this scripture, is the 12th verse; the thought of Jesus calling. It is not recorded that the woman besought him for healing, or had any thought of being healed by him, but Jesus called. Just like Jesus; so kind, so thoughtful, so merciful, so sympathetic. I wonder if anyone else had ever spoken kindly to this poor, deformed woman?

Jesus is just the same today. To those who are yet away from him he is calling, by his spirit and by his word, “Come unto me all ye that labor and are heavy laden and I will give you rest.”

We can learn some good lessons from this afflicted daughter of Abraham. One is this—she came immediately when Jesus called. She answered his first call. Did we? How blessed it will be if we can say in that great day, “We never said ‘no’ to Jesus.” She received a wonderful blessing and a wonderful healing because she came directly to Jesus. She accepted his

word without question.

If, before she came, she would have consulted the Pharisees who were standing about, they would have given her some smooth-tongued, intricate, theological explanations. She would have missed the blessing and Jesus would have marvelled because of her wavering faith.

Another lesson—she “glorified God.” Why not? Right here is something that kindles anew my love for Jesus—he performed this miracle in such a way that the woman looked beyond, to the Father, the heavenly source. Though Jesus was perfectly worthy to be honored and worshipped yet he did not solicit these things for himself. He was willing to be regarded as a servant in the hands of his Father. Some of the evangelists of our day could well profit by his example.

But let's bring the question home—do we glorify God? When people observe us or associate with us do they think of God? Do they think more of Him or less of Him than they did before? Those who were hungering after righteousness thought more of the Father after they came in touch with Jesus. Can we do

a charitable act in such a God-like manner that people will glorify God instead of praising us?

3318 Baldwin Street,  
Los Angeles, Cal.

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### Dallas Center, Iowa.

We, the Dallas Center Congregation, had our church dedicated May 4, 1930. Bro. S. P. VanDyke preached to us from Psalms 127:1 and 2.

“Dedicate” means to set apart for sacred use. (1 Cor. 3:6.) I have planted, Appolos watered, but God gave the increase. We may secure a place to worship in, but we must have the approval of the Spirit of God, or our meetings will not be pleasing to Him. (Rom. 12:1.) We are to present our bodies a living sacrifice, holy, acceptable unto God.

Most of the Coon River Congregation worshipped with us.

We had a pleasant meeting together.

May God help us to live true and faithful to Him.

—Orville Royer.



## Oakland, Maryland.

The Bethel Congregation met in quarterly council May 3, 1930.

Eld. P. P. Snyder in charge. The meeting convened at 10:00 A. M. by singing, after which the Brethren read a scripture lesson and lead in prayer.

We then took up the business and disposed of it in a pleasant and orderly manner.

Church officers were elected as follows: Bro. C. B. Sines, Secretary; Bro. Z. L. Mellott, Treasurer; Sister Della Mellott, Monitor Correspondent; Sister Bertie Reams, Sexton.

We also elected some School officers: Bro. Bliss Reams, Superintendent; Bro. Z. L. Mellott, Assistant Superintendent and Treasurer; Sister Della Mellott, Secretary.

We decided to get Bro. D. S. Flohr of Shady Grove, Pa., to hold our series of meetings some time in September. The exact date will be given later.

One dear Brother, Daniel Fletcher, has passed away since our last council. But we feel our loss is his gain. He was a fine Brother and we will miss him very much.

Our Congregation here is scattered a good deal. But

we had a good representation in our council.

We desire the prayers of the faithful everywhere that the work may continue to prosper and many more be brought into the fold of Jesus.

Della M. Mellott,  
Oakland, Md.

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## OBITUARIES.

Catherine C. Carson was born in Kokomo, Ind., April 14, 1857.

Died at the family home on North Main Street, Newburg, Oregon, April 27, 1930; aged 73 years and 14 days.

At the age of 8 years she with her parents moved to northwestern Missouri.

She was united in marriage to Daniel Kaufman in 1874. To this union was born ten children, three dying in infancy.

The family moved to Marshall County, Kansas, in 1883. Remained there until 1906, when from there they moved to Fruita, Col., remaining



there two and one-half years. They moved from there to Newburg, Oregon, where they lived until the time of her decease.

In 1892 she united with the Baptist Church and lived in that faith until 1895.

She then united with the Church of the Brethren.

At the time of her death she was a member of the Dunkard Brethren Church, where she had been a member for about four years.

She leaves her husband, 7 children, 13 grandchildren, and 8 great-grandchildren, and many relations and friends to mourn her loss.

Funeral services were held at the Church of the Brethren, conducted by the writer, assisted by Eld. Leander Smith and Eld. A. J. Deetrick.

Internment in the Newburg Cemetery.

—James Harp.

:—: :

Wyman, Worth Folger was born in Vermillion County, Indiana, October 6, 1857. Died at his home near Ankeny, Ia., May, 4, 1930; aged 72 years, 7 months and 28 days.

In 1864 he came to Iowa locating near Osceola. In 1878 he was baptized and became a member of the Dunkard Brethren Church.

He was a man of strong convictions for the right, and lived faithful to his baptismal vow until death. And while God has given and taken again there yet remains that Godly influence to live on. He was elected to the deacon's office in 1880. During the same year elected to the ministry, serving faithfully the Osceola Church for 30 years, then Des Moines Valley Church 17 years.

In 1882 he was united in marriage to Emma Bell Keim. To this union two children were born: Ward Folger of Osceola, and Jennie Keller of Leonard, Missouri.

On April 20, he was anointed, resigned to God's will, and expressed, as the end came nearer, the future brighter and more glorious.

He leaves to mourn, his faithful companion, one son, one daughter, one brother, one sister, four grandchildren and a host of friends.

Funeral services were held

—E. D. Fiscel,  
Yale, Iowa.

## POEMS

## BLESSINGS.

By Edgar Daniel Kramer.

I thank God for the winter  
And for the winds that blow,  
That heap the withered grass-  
es

With blanketings of snow,  
That strip the trembling  
branches,

Then give the leaves a fling,  
or, if there were no winter,  
Lo, there could be no spring!

I thank God for the twilight,  
That veils the face of day,  
That hides the trees and  
grasses,

That steals the sun away,  
Until the days are trembling  
In ways the light has gone,  
For, if there were no dusk-  
time,  
Lo, there could be no dawn!

I thank God for the crosses  
That we are made to bear,  
The rough road we must fol-  
low,

The thorns that we must wear,

## The vinegar and lances

That cruel men employ,

For, if there were no sorrow,

Lo, there could be no joy!

—Selected by Ruth Beltz.

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# BIBLE MONITOR

VOL. VIII.

June 15, 1930.

No. 12.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## APPLICATION OF SCRIPTURE.

In order to understand the mind of the Spirit on any subject the Bible treats, it is necessary to assemble all the scriptures relating to the case and from these it will not be difficult to arrive at the teaching of the scripture on the matter, and the mind of the Spirit in giving it.

Absolute sincerity, honesty and fairness should characterize efforts in the study of the scriptures. A scripture should not be taken out of its setting to accommodate a theory, nor applied to a subject with which it has no perceptible connection and obviously was not intended to be so used. By putting detached scriptures together, in a manner never so intended, the most absurd conclusions may be reached, e. g., “Judas went and hanged himself”, “Go thou and do likewise”, and “He that believeth and is baptized shall be saved”, “They which do such

things shall not inherit eternal life”, or “The dog returned to his own vomit”, “For of such is the kingdom of heaven”. Then, too, there is a vast difference between a harmony of the scriptures and a classification of the scriptures. In rare instances it may be necessary to harmonize the scriptures, but a classification of scripture is necessary to arrive at the mind of the Spirit on any subject the Bible treats. And to do this, requires study and much reading of the Bible. A good Word Book or Concordance will be found very helpful in this, along with the references in reference Bibles. But even here, caution is necessary, for these references, concordances etc., are the work of men, and may be misleading by failing to give all the scriptures relating to the case, or by referring to some that have no relation to the subject. This is perhaps what the apostle meant by “rightly dividing the word of truth”.

Some divide the gospel at



the cross, rejecting all that goes before and professing to follow what comes after. But at best, this is only a theory, for these same people refuse to obey much that comes this side of the cross. Some divide the gospel into essentials and non-essentials, as if Christ and the apostles spent part of their time giving us useless and unnecessary teaching. It would be hard to separate such teaching; and it is our conviction, no such hurtful prerogative has been given to man; for in this way the whole Book may be gotten rid of as unnecessary and non-essential.

Two general divisions of the scripture may be made: (a) Those which relate to the Christian; (b) those which relate to the sinner. Then these may be classified to show their proper classification and the purpose in their being given. The Christian is to "observe all things whatsoever I have commanded you". This includes the doctrine and ordinances of the gospel, the Christian graces, the social, economic and moral duties and obligations that we owe to our Father, and to our fellow man, and also our duties and obligations as citizens of the commonwealth. Classified in this way the teaching of scripture is made plain. The sinner is to "believe that he is, and that

he is a rewarder of all them that diligently seek him". This includes: (a) Faith in God the Father, in Jesus Christ the Son of God, and in the Holy Ghost the Spirit of God, (b) repentance from a consciousness that his sin has offended God, (c) a confession of sin, and (d) baptism for the remission of sin. Classified and applied in this way, the condition of pardon and salvation is made plain, and is in accordance with scripture teaching.

In other words, part of the scripture is addressed to the sinner telling him what to do to be pardoned or saved from sin, and part is addressed to the Christian telling him what to do to maintain this salvation and be finally saved in heaven, which means obedience on the part of all to Gospel of Jesus Christ as the only way of pardon and salvation from sin. This does not mean that merit or purchase salvation, but when meet the conditions God turns over salvation as a free gift and we are thus saved by grace.

This classification and division is recognized by Paul where he said "all scripture is given by inspiration of God and is profitable (a) for doctrine, (b) for reproof, (c) for correction, (d) for instruction in righteousness that the man of God may be perfect, thor-

oughly furnished unto all good works.

So all of the gospel is "profitable", good for the purposes intended and none without its use. Some of it for doctrine, the part some do not like to hear. It is common for folks to say: "I do not like to hear doctrine preached." Of course they don't. It's because it condemns them. But John knew better. He said: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." We'll never abide in the doctrine of Christ if we don't preach it. Some of the gospel "reproves" and—we need it. Some "corrects" our mistakes and—we need that. Some "instructs", teaches and—surely we need that. So all these parts are useful, needed and no unnecessary non-essentials are found in them, and if there were non-essentials our puny minds could not detect them.

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### TO CONFERENCE AND RETURN.

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May 31 we boarded the train for Rhodes Grove, Pa., the place of conference, arriving Monday, June 2 at 9:00 p. m. Enough people had already assembled to make the grounds take on the appearance of a Conference. Tuesday, the 3rd, was a busy day for some of

us. First the meeting of the Board of Trustees, 8:00 a. m.; meeting of Board of Publication, 9:00 a. m.; then the meeting of our committee on divorce and remarriage, 10:00 a. m. This was followed by Standing Committee meeting at 2:00 p. m. This consisted of two sessions which lasted up to 10:00 p. m. After this a final meeting of our Committee on Divorce, which lasted up to 11:00 p. m. A pretty full day for ye editor, don't you think?

Wednesday, the 3rd, was the opening day of the Conference. After the usual routine of appointing committees and confirming appointments the real work of Conference began. Following custom, "unfinished business" took precedence. In this case the report of our Committee on Divorce was taken up. It soon became evident that no difference how much time, thought, study, and prayer a committee may spend, and however honest and sincere a committee may be, Conference will do as it pleases with a committee's report, which largely suggests the uselessness of assigning a question to a committee for consideration.

The noon hour came while in the midst of discussion on the committee's report.

At the noon hour, while at



the dinner table, a message came summoning us to the bedside of an only sister who was seriously ill at Wirtz, Va. After a few minutes in a final meeting of the Board of Publication, we hastened to the bedside of our sister, who was nearing the end of her pilgrimage here, which came to a close Sunday, 2:00 a. m., June 8.

Sister "Katie", as we called her, was in full sympathy with the principles of the Dunkard Brethren, but had not identified herself with our organization, no effort having been made to organize in that community.

Funeral services were conducted in the church near her home by Elders Jonny Naff and J. W. Barnhart of the Church of the Brethren. Our sister had passed her 73rd year a few months and some days. She leaves a husband, four brothers, ten children, fifty-four grandchildren, seventeen great-grandchildren.

After the funeral we turned our course homeward, arriving 11:00 p. m., last night, June 12, and so here we are at our desk telling you all about it, while a mass of matter in our desk awaits attention.

Sorry, but your patience may be strained to the limit before we can take care of it all. We praise God for our

safe return to our home and loved ones.

## SUBJECT, SINS OF OMISSION.

Reuben Shroyer.

"He left nothing undone of all that the Lord commanded." (Josh. 11, 14.)

Personally, I could wish no higher eulogy than this simple sentence, "He left nothing undone of all that the Lord commanded." No doubt Joshua did other things which the Lord did not command him. Sins of commission for which pardon was needed. But the quality of this man's life was that his sins of commission were not aggravated by sins of omission. And yet it is just here that the most of us fail, fail without much sense of regret. I do not believe that the average man or woman today suffers many pangs of conscience from the thought of what he or she should have done but failed to do it. In this squirming scramble, which we call life, the chief concern of most people springs not from fear that they are doing too little but from the belief that they are doing too much.

Overdoing is the social epidemic from which all classes suffer. Yet overdoing is simply the result of unregu-



## BIBLE MONITOR

Poplar Bluff, Mo., June 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



lated life and unbalanced temperament. It springs not from doing too much but from doing the wrong things too often. We overdo our social duties until social life becomes a fierce competition in which not the fittest but the richest survive. And in all this overdoing nerves, comfort and self-restraint are sacrificed before the Moloch of fashion. In the meantime our sins of omission, the things we did not do, are forgotten, till we face them again before the judgment seat of God. Suppose we make a mental inventory of some of the things we did not do. Let us analyze in a simple prac-

tical way our disobedience.

First of all, and perhaps saddest of all, let us note our omissions to the dead. The things we might have done to make life to them sweeter. That of course, is to touch the very nerve center of remorse. The keenest remorse, I am persuaded, comes not from contemplating the actual sins of the past, but from remembering the opportunities of love and sympathy we failed to render. To look back on a long friendship and see, like finger posts along the way, the withered services we might have paid to those who can look to us no more again, is to set quivering with an exquisite pain the nerve of remorse. After all the real spectre of human life which nothing can lay are the letters of sympathy we did not write. The visits of help we did not make. The words of cheer we did not speak. Ah, happy they of whom in remembering their dead it can be spoken that they "left nothing undone of all that the Lord commanded." That leads me to mention another item in this inventory. The opportunities of Service we are missing day by day to those who are still with us. There is nothing more beautiful than the homage which a son pays to his mother, nothing sweeter than the devotion

which a daughter renders to her father. It is remembering these finer graces in our social intercourse that gives to life a delicacy and refinement without which life is unattractive.

But there is a deeper aspect of these sins of omission. The disobedience of inaction towards our Heavenly Father, as well as toward our earthly friends. Brethren, do you remember on what kind of sins the last indictment before the judgment seat of Christ will be based? Do we all realize as we should that what Christ is going to call you and me to account? Is not our sins of commission but our sins of omission? It is not the big things we may have done but the little things we did not do. How does the indictment read: "I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was a stranger and ye took me not in. Naked and ye clothed me not. And inasmuch as ye did it not unto one of the least of these my brethren ye did it not unto me." It is a startling truth but no less the truth. The mistakes of our life may be many, but it is not our mistakes but our neglects that at last will shut us out from the kingdom of life. Paul says how can we escape if we neglect so great salvation? Men and women die spiritually

by simply neglecting so great salvation. We may be neglecting it by forgetting the needs of these around us. "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake and the gospel's shall save it." We recall how in the parable of the talents Christ taught the same thought. Why was the man with the one talent condemned? Surely not because he misused the talent, but because he neglected to use it at all. He wrapped it in a napkin and buried it. His sin was the sin of omission. The question for us is not how many talents we have but to what use in God's service we are putting them. What are some of the causes of these sins of omission? Why do we leave so many things undone? Partly through thoughtlessness no doubt. Many a time we omit to speak the kindly word or neglect to do the loving service through the want of thought.

The opportunities for doing these little acts of love that give sweetness to life are swiftly passed. Ofttimes they are gone before we think. By times we upbraid ourselves for failing to see such opportunities. Why was I so negligent? You may say as you think of some one in a difficulty to whom you might have stretch-



ed a helping hand, why was I so forgetful not to say something that cheered him or to write a letter that would have helped him? So we dismiss our omissions. If our religion is worth anything it should train us in the grace of consideration for the infirmities of the weak. The apostle Paul has said, Bear ye one another's burdens and so fulfill the law of Christ. To say that thoughtlessness is the animating cause of these omissions is begging the question. The real source of our sins of neglect springs from the emphasis we put on life. We emphasize the wrong things. We magnify the trifles, put our energy on things that perish with the using and ignore the realities that count in eternity.

Under the pressure of wealth and pleasure we are putting the emphasis on the wrong things. Life is out of proportion. Instead of looking at the things which are unseen and are eternal we are looking on the things which are seen and temporal. Doing that we leave undone the duties which alone avail in the service of God. What is the cure of this sin of inaction or neglect? It is in the wholehearted surrender of the life to God. "Seek ye first the kingdom of God and His righteousness and these things will be added." The needed

things. Put the emphasis in your daily life on His service and then living for Him, as stated other things will be added. The days are slipping by, life's opportunities are sifting through our fingers like running sand. The deeds of kindness, the words of love, the service of Christ, the opportunities of helping others, will not always be within our reach. Inasmuch as we do it unto one of the least of these His brethren, we do it unto Him.

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### INCONSISTENT.

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W. E. Cocklin.

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In January 15th, 1930, Monitor, a write-up on Inconsistent, which I have read with interest, a few pages further on in same Monitor I find under another heading the same line of thought continued and yet our dear brother has said, I do not expect to say all that ought to be said, mostly to the Church.

This gives room for further thought on same subject, Inconsistent, without any criticism on what has been said.

What does the world think of a Dunkard Brethren minister, to stand behind the sacred stand and preach against pride and the foolish fashions of the world and his own dear com-



panion or daughters (who are members of the Dunkard Brthren Church) sitting in the congregation, with coats on, trimmed with expensive or inexpensive fur, around the neck and front, or sleeves, the most up-to-date trimming of our day?—Inconsistent!

Again, in looking over some congregations, we may see some of the sisters with the above mentioned trimmings on their coats (which is right as far as the dress is concerned). I agree with our dear brother's statment. It is time the Dunkard Brethren elders and ministers take a lead in this and not only ask parents to cooperate with us and dress their cihldren to harmonize with Dunkard Brethren principles or teaching of the scriptures; but to insist or compel (if need be) our sisters to wear plain coats, free from all needless trimmings, so that they harmonize with their plain dresses. Then, I think, they would be more of a light to the world, and not be inconsistent.

Matt. 5:16: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

—Mechanicsburg, Pa.

## HOW TO PROVE OUR RELIGION.

J. C. Cline.

Just as did Elijah, a Tishbite, prove his religion to Baal and those eight hundred and fifty prophets who withstood him while on Mt. Carmel, by commanding fire from heaven to consume his burnt offering. Read 1st Kings 18:38. Just so may we prove our religion to the world today and many other ways as well, providing we, like Elijah, obey our Master's will.

Isaiah 42:16 says: "And I will bring the blind by a way that they know not, I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight, these things will I do unto them and not forsake them."

John 14:12, Jesus says: "The works that I do shall he do also." It was for man's guidance in this life and for his pleasure, God gave to him the five physical senses, seeing, hearing, tasting, smelling and feeling. Without either of these man is incomplete, and does not, and cannot enjoy all the pleasures God gave to him in the creation.

Just so Peter in his Pentecostal preaching, and establishing his church on the rock,

that the gates of hell should not prevail against it, gave five tests whereby we might know that we have passed from death unto life, and enjoy the glad fruition of all our hopes in Christ Jesus.

He taught repentance, baptism, the doctrine of having all things in common, set forth an example as to how to keep his church pure and free from tarers like unto those of Ananias and Saphiri, who lied to God. Peter also gave us the best possible means of converting the sinner. Thus we see and understand that the whole duty of man is to fear God and keep his commandments. Eccl. 12:13. While the whole duty of woman we find recorded in Titus 2:3, 4 and 5, which includes fourteen commands to the aged women exclusively, who are to teach young women (not the children or men) to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands that the word of God be not blasphemed. Women like unto Hannah, or Mary the mother of Jesus, or Tabitha, who was full of good works, and alms deeds, but not possessed with that wisdom and power such as the apostles Steven and Paul were endowed with.

Truly, we all have the prom-

ise of the gift of the Holy Ghost, or Spirit, but not the power by which we can perform miracles, such as casting out devils, take up serpents, drink deadly poison and lay our hands on the sick that they may recover. (Luke 16: 17-18.) When sick, we of the layety are to "call for the Elders of the church and let them pray over them anointing them with oil in the name of the Lord, and the prayer of faith shall save the sick and the Lord shall raise him up and if he have committed sins, they shall be forgiven him." (James 5:14-15.)

Surely the Good Lord is saying to us today with that same emphasis, wisdom and power, as did Isaiah say to Judah, "O, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward." (Isaiah 3: 4.)

Truly, our children have become our princes and oppressors, while our women rule over us. (Isa. 3:12.) All this and much more shall man suffer for his disobedience to God's command found in Gen. 1:26. "And God said let us make man in our image, after our likeness, and let them have



dominion over the fish of the sea and over the fowl of the air, over the cattle and over all the earth and over every creeping thing that creepeth upon the earth." "So by one man's disobedience many were made sinners", says Romans 5: 19.

Doubtless, such will be our situation when our Elders will have "ceased from our gate, the young men from their music. The joy of our hearts will have ceased, our dance will be turned into mourning. The crown fallen from our heads: woe unto us that we have sinned", says Lam. 5: 14-16.

It was for the sake of dancing that John the Baptist was beheaded, yet we dance. It was for thirty pieces of silver that Judas betrayed his Lord and Master, and yet we love money.

We have become "traitors, heady, highminded. lovers of pleasures more than lovers of God." (2nd Tim. 3:4.)

Really and truly, we can say we are burdened with sin, drunkenness, pleasure and pride, such as Isaiah saw in the tribe of Ephraim and said the crown of pride and drunkenness of Ephraim shall be trodden under foot though he was a good man, a father of a great nation and dwelt in the fat valleys of Moab.

Need we wonder why Isaiah said, "Wherefore do ye spend money for that which is not bread, and you labor for that which satisfieth not?" (Isa. 55:2.)

Jesus is saying to you and to me today, "Love not the world neither the things that are in the world, if any man love the world the love of the Father is not in him." (1st John 2:15.)

"Ye are not of the world even as I am not of the world" says John 17:14.

Choose you this day whom ye will serve.

Penn. Laird, Va.

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## THE GOSPEL YOKE.

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J. F. Britton.

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"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28, 29.)

The most amazing and sacred message or announcement that suffering humanity ever heard, and clothed in tender, sympathetic compassion. In these two verses, Jesus virtually announces his great Spiritual mission in the world. Labor and sorrow are the piercing cords that run through the



hearts of mankind. All know the heart-rending meaning of those words. And to all, without any exception, or irrespective of person, the blessed invitation is to all: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Jesus proved himself beyond all dispute as the greatest Cure-all the world has ever known. His curative touch was sufficient for all human ills and sorrows. Thank God, and praise His Holy Name, that Jesus holds in His tender hands a panacea for all the weary tempest-tossed souls and the sorrows of human life. And he is saying through the Gospel today, as he did when he stood before the multitudes, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"The great Physician's ever near,

The sympathizing Jesus,  
He speaks the drooping heart  
to cheer,

O, hear the voice of Jesus."

Tradition says that Jesus' specialty as a carpenter was to make yokes for oxen, and that they fit the necks of the oxen better than those made by other workers in wood. And no doubt this was true, for he did all things well. A

yoke is put on the necks of oxen, so that they can pull together. Hence, yoke denotes union, or uniting two objects together for service. So when we are yoked up with Jesus, we are united with him, and Jesus becomes our yoke-fellow, and we join with Him in true service, and learn from Him those blessed virtues that will secure to us that eternal rest and peace that "Remains to the people of God."

Thank God that, amid all the turmoils, unrest and sorrows of life, Jesus is standing with out-stretched hands, and in pathetic terms, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls."

"Yes, there is rest over Jordan's waters,

Rest for such as from sin  
are free:

Rest for all who come to Jesus,  
Rest for you and me."

And that depends altogether whether we are united with Jesus by being "born of water and the Spirit", and in full fellowship and union with him in his doctrines, precepts and commandments.

Dear reader, if you are

weary and heavy laden with the toils, troubles and sorrows of life, and your soul is yearning for rest and peace—the writer appeals to you to come to Jesus.

“O, turn ye, O, turn ye, for  
why will ye die,  
When God in great mercy  
is coming so nigh?  
Now Jesus invites you, the  
Spirit says, Come,  
And angels are waiting to  
welcome you home.”

Amen.

Vienna, Va.

## THE SHEPHERD LEADING.

L. A. Kauffman.

“He leadeth me in the path of righteousness for His name’s sake.”

He leadeth me. What a wondrous link between these three words. First we must be willing to be led.

We think we can do so much better for ourselves than Christ can do for us. We are inclined to run on before or linger behind, or go off to the right or left. It takes us a long time to learn the usefulness and blessedness of following the lead of Jesus. We are much more liable to imitate some one else, instead of the Good Shepherd.

Here we learn that He goeth before them, and the sheep follow him.

The shepherd went first. He did not try to drive the sheep where he could not go. He always led them. He never drove them. Of old the apostles could see Him in front of them as He went up to Jerusalem, and they followed Him in fear.

But that is impossible now. We cannot see that gracious form treading earth’s dreary pathways and casting its shadow upon the sands of time.

We love Him whom we have not seen.

We follow Him whom we cannot behold.

Sometimes the way opens up before us, where it had seemed closed and dark before us. It may be a good sermon or a fine word from a true friend will help us. But best of all prayer is the safest.

This only we would insist upon: If you do not know which way to go, wait till you are sensible of the leadings of the Good Shepherd.

Your life is wonderfully interesting to Him. It will be a sore mistake and wrong for you to act without being sure of what He wishes you to do. And if you are not sure what that is it is evident that the time has not yet come for you to move. Stay just where you



are till you are willing to give up, and then God will give you light on things you could not see before.

But do not wait too long as there is great danger along the way. Listen to the Good Shepherd. If he cannot make you understand in one way he will another. It is the business of the Shepherd to lead the willing sheep aright. We read where the Shepherd led beside the still waters. Not always beside the gentle stream. Not always over the delicate grass, but sometimes up the stony mountain track. Not always in the sunshine but sometimes through the valley of the shadow of death.

But which ever way it is, it is the right way and it is the way home.

Christ's leadings are always along the paths of righteousness. And what are these but right paths?

You hesitate at this. You say that you cannot feel that God's ways with you have been right. You are puzzled. So was I. You are almost driven to despair. So was I. Such feelings are not to be marveled at as you sob and work them out with God. Only do not judge God's ways while they are in progress. Wait till the plan is complete. Wait till you can see the other side. Meanwhile trust him. Let us

not judge God, for he could not have brought us out a safer way than the way we have come. Some things look hard to us, but I wish we all had the same faith to say, It is the right way. Thou great Shepherd of the sheep lead thou me on.

They call His name Wonderful Counsellor. The everlasting Father. The Prince of Peace.

Tell us thy name, O wonderful Shepherd, going on before and leading us by way of Gethsemane and Calvary to the garden of the Easter morn. and the sword of the Ascension Mount!

And as we catch thine answer, melodious with love, we will trust and not be afraid, we will follow thee whithersoever thou goest. And we believe that we shall find that no step of the path was inconsistent with the leadings of a love-wise and strong and tender as the heart of God.

Waynesboro, Pa.

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### TURNED AWAY FROM THE BEAUTIFUL GATE.

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"Some one will knock at the  
Saint's bright home  
And hear the Lord saying  
'you can not come'.  
With sadness he'll mourn o'er  
his sorrowful state



Turned away from the beautiful gate."

"Some one will hear the angel's song

And wish he could join the happy throng,

With sighing he'll mourn o'er his sorrowful state

Turned away from the beautiful gate."

"Some one will stand with an aching heart

While Jesus pronounces the word depart,

With groanings he'll mourn o'er his sorrowful state,

Turned away from the beautiful gate."

"Some one will linger with tearful eyes

While Christ and his people ascends the skies,

With weeping he'll mourn o'er his sorrowful state

Turned away from the beautiful gate."

"Some one will go into darkness drear

Far off from the Saviour and all that's dear,

With anguish he'll mourn o'er his sorrowful state,

Turned away from the beautiful gate."

"Some one will enter the door of hell,

And hear the sad wailings no

F tongue can tell,  
With horror he'll mourn o'er his sorrowful state,  
Turned away from the beautiful gate."

It is a terrible thing to be wrecked in full sight of a harbor. It will be infinitely more terrible to be lost after living for years in sight of the church, when in full view of the cross, and not far from heaven. My friend, you may be saved, and saved at once if you will. Salvation is perfectly sure if you seek it at the right time, and the right way. The time is now, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ and obey Him. There is only one harbor and your soul is not in it yet. Believe on the Lord Jesus Christ and you shall be saved. (Luke 13:5-24.)

W. H. Sprinkle,  
Waynesboro, Pa.

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### Bro. Henry Shaffer

Henry Shaffer of Wawaka, Indiana was born in Lancaster County, Pa., but was a resident of Noble County, Ind., for

many years. He died at the home of a niece in Elkhart, Ind., May 9th, at the age of nearly 83 years.

His wife, Elizabeth Domer, died in 1917. They were faithful members of the Dunkard Church and were very active in the church work when she was living. He later married again. She too preceded him in death.

Wishing to retain and practice the ordinances of the church he united with, he became a member of the late Dunkard Church soon after its organization. He had been a deacon many years.

One brother and a number of nieces and nephews survive him.

Funeral services were held at his country home near Wawaka, Ind., Sunday afternoon, May 12th, conducted by Bro. A. J. Yontz, of Topeka, Ind., assisted by Bro. Glen Cripe of Goshen, Indiana.

Mrs. A. J. Yontz.

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**From Coon River Church,  
Iowa.**

Our little band of workers are trying to do our bit in

the Master's Kingdom. Sunday, April 13th, at the close of our S. S. a letter from a missionary in China was presented and read. This letter was from one we learned to love in childhood, who grew to womanhood among us, describing the terrible conditions caused by the China famine. Our S. S. Mission Circle, and individuals, responded liberally, for which we feel very grateful to our Father in heaven for the blessings of means, and a spirit of helpfulness.

May 11th, Mother's Day, was very fittingly observed with a sermon by our Elder, strongly illustrating the type of true motherhood. That by keeping the commandments we could be mother, even to Christ. (Matt. 12:50, and Mark 3:35.)

Since our last communication to the Monitor we have had a most joyous experience in entertaining the D. M. of District No. 3 at this place. We had arranged for services on Saturday afternoon while the Elders were in session. However, early in the day found a goodly number here. Making use of the good talent we had services in the forenoon and afternoon. Nine ministers were in attendance. Our hearts were filled with joy when one more came out



for a closer walk with God, and joined in with us. A very impressive examination and communion service followed. Fifty-three members communed, ranging in age from fourteen to over eighty years. Sunday was a full day. The time was given over to the younger ministers, who gave us rich spiritual food, leading us to a higher plane of living. O, it is a wonderful inspiration to the older, for the young to take up the work earnestly and fearlessly.

Monday's business passed off harmoniously. Several queries go to A. M. An offering was lifted for Annual Conference. Meeting closed by singing "God be with you 'till we meet again."

When evening came we felt reluctant to see our visiting members take their leave, and followed them out to their autos. We were made to think of the time when Paul's friends followed him to the water's edge. Acts 20:37, 38.

These meetings will live long in our memories. Our congregation were much encouraged to strive more zealously for the welfare of the church.

Elizabeth Erb,  
Yale, Iowa.

### Northern Lancaster County, Pennsylvania.

On May 11th, the Northern Lancaster County Dunkard Brethren dedicated their house at Lititz, Pa.

The audience, which numbered between 475 and 500, were attentive listeners to the speakers.

In the evening a series of meetings began, with J. L. Myers as evangelist, and continued for two weeks, closing with a Lovefeast. Interest during these meetings was running high and the attendance well. Six have made application to unite with us and were received on Sunday morning, May 25th.

There are a number of others who are halting between two opinions; for whom pray that the Lord may direct. (Will you join us?)

Our Lovefeast was well attended, the house again being filled. Six visiting ministers were with us who delivered the truth with power. Between 55 and 60 surrounded the Lord's table and participated in observing the ordinances of God's people.

A. G. Fahnestock,  
Brunnerville, Pa.

### Waterford, Calif.

We held our spring love feast and communion on Saturday evening, May 10, Brother



Joseph Root in charge of the examination services and also of the communion services.

Brother and Sister Harlecker and family from Grants Pass, Oregon, were able to attend. We were glad for their presence but were sorry that others of our isolated members were not able to attend. Over fifty surrounded the tables.

We were all very grateful for the blessed privileges we have of surrounding the Lord's table as one common family to partake of the sacred mean and emblems of his broken body and shed blood. These soul-refreshing seasons should be the means of strengthening our faith and increasing our courage to press onward in the Christian service.

L. Russell Johnson,  
Empire, Calif.

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### **"THY WILL, O LORD, BE DONE."**

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**Selected by L. M. K.**

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"Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done." Beautiful sentiment indicating complete submission, entire trust in the providence of an allwise God. "Jesus saith unto them, My meat is to do the will of him

that sent me, and to finish his work." This was necessary for the spotlessness of Jesus, and is necessary for us if we wish to be perfect to God. When the brethren of Caesarea could not persuade Paul to stay away from Jerusalem, where he must need undergo such trouble, they ceased, saying, "The will of the Lord be done."

Therefore how proper it is for men to be fully resigned to God's will. Sometimes men have financial or property losses, and misfortunes, and we hear them say, "The will of the Lord be Done." Friends are taken from life among us, and great would be our sorrow, were it not for our trust and confidence in the wisdom and justice of the way of the Lord; and we gently resign ourselves to conditions, and say, "Thy will, O Lord, not mine, be done." In general, in whatsoever condition we find ourselves, we are as Paul says, content, and resigned to the Lord's will; and, oh, how beautiful and acceptable this is! No one could, or would, wish to criticize such a spirit.

There is, however, another angle of view, for it is not only the Lord's will that we accept what he gives us, but that we do what he tells us, as Jesus says, "My meat is to do his will." In order to re-

sign ourselves to, and do, his will, we must learn what his will is. Jesus told his apostles, "Go ye therefore and teach all nations, baptizing them, etc., teaching them to observe all things, whatsoever I have commanded you." And they faithfully did this work, and as a result we have their histories of Christ's life and teachings, and also their own teachings concerning God's will; leaving us without excuse. Christ's instructions were to teach men to observe all things. This would mean one hundred percent observance. Did they fail so to teach? Read their epistles and see. Jesus tells us, for whosoever shall do the will of God, the same is my brother and my sister and mother. We all earnestly wish to be brothers and sisters to Christ. Therefore let us heed the following words of Paul, "Wherefore be ye not unwise, but understanding what the will of the Lord is." Now we have it clearly before us, to do the will of the Lord, is absolutely necessary, and we have such grand privileges to know his will, that very few do not, and those that do not, have no excuse.

Satan makes it his business to create in our hearts a contempt for God's will, and sets about in various ways to do

so. He makes God's will seem impractical, he prompts man to have a will of his own, and tries to harmonize man's will with God's will, in the sight of men, and by such methods he has had wonderful success in the past. Man fell from the pleasant state in the garden because of the desire or will of the flesh, cultivated by Satan.

Notice the assuring words of King Saul, returning from the battle with Amalek, to Samuel: "Blessed be thou of the Lord, I have performed the commandment of the Lord." Saul's will was harmonized with the will of the Lord, by the deceiver; but what follows? "The Lord hath this day rent the Kingdom of Israel from thee." Samuel says, "Behold to obey is better than sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." Saul's life also gives a good example of the feebleness and error of man's will. God's will was to rend the Kingdom from Saul, and it was Saul's will to retain it. Did he retain it? It was God's will to give the kingdom to David, and knowing this, it became the will of Saul to destroy David. Did Saul succeed? With the advantage of



all his mighty crushing power he failed, and what was his end? His own sword.

Paul tells us that we are not our own, for we are bought with a price; and he says, therefore glorify God in your body and in your spirit, which are God's. The only way to so glorify him, is to lend our body and spirit to doing his service and will, and not our own.

Let us from henceforth resolve, as servants of Christ, to do the will of God from the heart, and let us prove by our manner of living that we mean what we say when we pray, "Thy will be done in earth, as it is done in Heaven."

Seth Skiles.

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## PRAISING THE LORD IN SONG.

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By Mary Kimmel.

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This is an interesting theme. In the fifth chapter of Ephesians Paul instructs thus: But be filled with the spirit, speaking to your selves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. The Psalmist said, I will praise the name of God with a song and will magnify Him with thanksgiving. Psalm 69:30. Singing is a fitting

way to express our devotion to our Creator.

In our public worship it is the service in which all can take part. To do this service acceptably it is necessary, of course, to have our minds fixed on the sentiment of the hymn. Nor should the significance of the music be overlooked. A tune may give the highest expression to, and breathe the very spirit of, a certain hymn while the same beautiful melody may be poorly fitted to express the feeling of another hymn of the same meter. Singing should be regarded as an important part of our worship. A sacred song, rendered in the spirit of reverence, will sometimes awaken deep emotions when a forceful sermon fails to touch the heart.

It is said that a hymn is the outpouring of a devoted heart, and this is well illustrated in the instance of the little hymn, " 'Tis Religion That Can Give." In a very brief biography of the author, Mary Masters, it is stated that she was never taught her English grammar and that her education rose no higher than the spelling book or her writing-master.

It is interesting to note the circumstances connected with the origin of some of our much-used hymns. It is said



that the author of "Rock of Ages" was inspired to write his beautiful hymn of faith after being forced, during a walk, to seek shelter from a shower under a cliff.

Charles Wesley, the well-known hymnist, was the author of the familiar song, "Jesus Lover of My Soul." There is a number of incidents related concerning the birth of this matchless hymn. One account alleges that a dove chased by a hawk dashed through his open window into his bosom and the inspiration to write the line—

"Let me to thy bosom fly"

—was the genesis of the poem. However this can not be authenticated. But it is thought that he wrote at least a part of it soon after a perilous sea voyage. In a letter describing the storm at sea he seems to have been greatly alarmed but said he knew that he "abode under the shadow of the Almighty", and it seems highly probable that this experience influenced this, the best known of all his hymns.

To know the inspiration that prompted hymn-writers to compose their verses helps us

to sing "with the understanding" and to experience in part the feeling of the authors. It is worthy of notice that many hymns were sorrow-bron. Some of our finest sacred songs are but the voice of a pious soul under severe trial. One writer has said—

The anguish of the singer

Made the sweetness of the song.

The record of Cowper's life is a tale of almost continual sadness yet he is credited with some of our sweetest and most spiritual hymns. "God moves in a Mysterious Way and "O for a Closer Walk With God" are among his productions.

There is a vast number of beautiful hymns in our language and we would do well to give more attention to this phase of our worship.

More time should be given to the practice of vocal music. It is very uplifting and is a splendid way to use our leisure time.

Let us ever encourage the spirit of worship by this means—the singing of sacred songs.

Brookville, Ohio.

—Selected.

**LOVE.****By Mildred Kelley.**

For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

**The Law of Life.**

How can we get love? By opening our hearts to God. Who is love; what is love?

God is love and if we let Him have His way in our hearts we have and know what love is.

Can we do anything to strengthen our love?

Yes; we can give expression to the love we already have. Let love have its way in our hearts. If it impels you to some great deed, do it.

Love, like God, sends down not mere gushing sentiment, which may impel you to foolish things. But love never does love; I mean the kind of love God has for you and me. And the kind that you and I have for him in our highest moments.

This world has not the right kind of love. We have too

many Judases. Today there is little love left.

Let love have its way; there will be always sunshine. What a glorious world this would be if we would give expression to the love we have; how much more love we would have to express.

The Bible says, "In the last days because iniquity shall abound the love of many shall wax cold." How true this is in our age in which we live.

Poplar Bluff, Mo.

**NOTICE.**

Will someone please give us the address of Melvin Kulp, \_\_\_\_\_, Md.?

**AN IMPENDING PENALTY****By J. F. Britton**

"And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down,



and cast into the fire.” (Matt. 3:9, 10.)

We see in these two verses or texts, a strong mandatory and imperative demand for a reformation, in heart, life and character, not through civic righteousness and social regeneration, but of Repentance, Faith and Baptism, which are the foundation principles on which to start the Christian life.

The ninth verse discloses the fact, that John denounces and disabuses their minds of depending on the piety of their ancestors. Hence he says, “Bring forth therefore fruits meet for repentance”, which denotes a spiritual reformation. The phrase, “And now also the ax is laid unto the root of the trees.” Shows the ineffable impending penalty against those who continue to neglect known duty, in the presence of knowledge.

It is a splendid thing and very comforting for one to think of his ancestors as being pious and godly. But it should be borne in mind that piety is not hereditary nor transferable. Hence, it is only a delusion and illogical to

think that one can be saved on the spiritual merits of his ancestors. “For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Heb. 11:6.) This text verifies the fact that man has his part to do, in his salvation.

The reader should note that the little words “pious” and “piety” are not to be found in the Bible. But it should be borne in mind that there are no other two words in the English language, that denote and imply a greater degree of the Christian graces and requisites than those two little words. They set forth in very glowing and imperative terms, the cardinal Christian requisites, which are as follows: Consecration, Sanctification, and “Holiness, without which no man shall see the Lord.” (Heb. 12:14.)

Who will assume to question the essentiality of consecration? Or, who will claim that one can be saved without the sanctifying merits of the Holy Ghost? And by virtue of God’s Divine appointment, holiness becomes the crowning asset of a Christian’s life. Therefore, by virtue of man being created with what is known as a volitional fac-



ulty that constitutes him as a free moral agent, to choose for himself, it stands to reason that man becomes responsible for his actions. Hence, the Author of our Text says: "Therefore, every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Which is the penalty and retribution for wilfully refusing to respond to the call of Him who said: "I am come that they might have life, and they might have it more abundantly." (Jno. 10: 10.)

Dear Reader, if you really knew that your life was in jeopardy or exposed to some awful peril, and you had a chance to save yourself, how long would it take you to decide what to do? May God help you to decide to accept Christ while it is still day. Amen.

Vienna, Va.

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o  
o **POEMS** o  
o o

## GLORY DEPARTED.

Selected by  
Jessie M. Demuth.

Well may thy servants mourn,  
my God,

The church's desolation:  
The state of Zion calls aloud  
For grief and lamatation:  
Once she was all alive to thee,  
And thousands were converted;  
But now a sad reverse we see—  
Her glory is departed.

Her pastors love to live at ease;  
They covet wealth and honor;  
And while they seek such things as these,  
They bring reproach upon her.  
Such worthless objects they pursue,  
Warmly and undiverted;  
The church they lead, and ruin, too—  
Her glory is departed.

Her private members walk no more  
As Jesus Christ has taught them:  
Riches and fashion they adore—  
With these the world has bought them.  
The Christian name they still retain,

Absurdly and false-hearted;  
And while they in the church  
    remain,  
Her glory is departed.

And has religion left the  
church,  
Without a trace behind her?  
Where shall I go, where shall  
    I search,  
That I once more may find  
her?  
Adieu! Ye proud, ye light and  
gay!

I'll seek the broken-hearted,  
Who weep when they of Zion  
    say,  
Her glory is departed.

Some few, like good Elijah,  
stand,  
While thousands have re-  
volved;  
In earnest for the heavenly  
land,  
They never yet have halted.  
With such religion doth re-  
main,  
For they are not preverted;  
O! May they all through them  
    regain  
The glory that's departed.

—Waynesboro, Pa.

:—: :

LEGACIES.

Edgar Daniel Kramer.

He left no houses,  
No golden store,

But the burdened wept  
At his humble door.

He left no silver,  
No furrowed field,  
But they knelt and mourned  
Whom his faith had healed.

He left no riches,  
For which men sin,  
But a world more fair  
For having been.

Selected by Ruth Beltz.

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# BIBLE MONITOR

VOL. VIII.

July 1, 1930.

NO. 13.

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"For the faith once for all delivered to the saints."

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OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

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OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

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## THE OLD BOOK GOOD ENOUGH

A clipping reached our desk recently from which we quote: "The church will have to accept a new Bible to be successful. Scholarship has made men unwilling to use our old versions." The Kansas City Times, June 16, credits this statement to Dr. Henry M. Edmunds, of Alabama, who was the principal speaker at the laying of the corner stone of the new Roanoke Presbyterian church.

Just how many present day scholars are of this opinion, we do not know, but we do know some of them are.

We are wondering where this new Bible is to come from, and who is to be the author of it; and in what specific way it is to differ from the old one.

The old one vouches for its own origin thus: "God, who at sundry times and in divers manners spake in time past unto the fathers by the proph-

ets, hath in these last days spoken unto us by his Son", and it pronounces malediction upon him who will preach another, thus: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Even an angel from heaven may not bring us a new Bible. Then woe be the man, or set of men, who would venture where angels dare not tread.

Then too, we wonder what kind of success the Rev. Dr. had in mind? Are we now to believe that Peter's method on the day of Pentecost was not a success? or Philip's at Samaria? or Paul's in Macedonia? There was a time when the world "by its wisdom, knew not God". We wonder if the "Scholarship" of the world has made the wonderful discovery? And what sort of God they have discovered and learned to know?

And this new Bible, is it going to contain the first and



second chapters of Genesis? And the 28th chapter of Matt., 16th of Mark, 24th of Luke, and the 19th of John, will they be found in this new Bible? Then too, we wonder if Rev. 19:20 and 20:10 and 21:8 will be excluded from this new Bible.

Men have said they could write as good a Bible as the one we have, but so far have not attempted it. This "scholarship" may now have something of the kind in contemplation.

Whatever may be the result, for us the "old Book" is good enough.

Moses and Elijah believed it; patriarchs and prophets confided in it; Christ nad his apostles died by it; saints ever have, and do now revere and obey it; and millions have died in triumphant faith in it. What need have we for any other beside it?

But this new Bible idea did not originate with Dr. Edmund. The Twentieth Century New Testament, and the English and American Revised Bibles are based on this idea. In these efforts their authors dared not give us a new Bible, but somehow only ventured to modernize the one we already had. Tried to put God's word 'in man's vernacular, and in doing so much beauty of EXpression and

therefore of IMpression are lost.

Besides the loss of expression and impression, the changed wording in some instances may be questioned. That the revised edition may be in some cases more nearly in harmony with present day English is not questioned, but is it more nearly inspired? There may be more radical changes in the English language in the next 100 years than in the past 400. Then should some "scholar" modernize it and make it harmonize with the English of that day, will it be more nearly inspired? In fact may not this revising and modernizing of the old Book be paving the way for this new one?

Take this: "All scripture is given by inspiration of God", old Book; and "Every scripture inspired of God", Rev. Book. Do you see the revised Book insinuates some scripture may not be inspired? Do you see how this harmonizes with the modernist "scholars" of our day. Some scripture not inspired! See how this opens the way to deny Moses' account of creation, virgin birth of Christ, his death, burial and triumphant resurrection. At this rate, with a little more modernizing and revising of the old Book, "old versions" as Dr. Edmund

styles them, and the way will be open for his new Bible, his new version.

May we not seriously fear the farther we go with man's modernizing and revising, the farther we shall go from God and inspiration?

Give us the old Book, rather than man's counterfeit; God's Book rather than man's substitute. "It's good enough for me."

### NOT A BETTER GOSPEL

In another clipping from the Kansas City Times sent us, we find the following:

"The Rev. E. B. Shively, pastor of the Roanoke Christian church, Fortieth and Wyoming streets, said yesterday morning in his sermon on 'The 1930 Gospel,' the gospel as preached in the majority of Christian pulpits now comes nearer the teachings of Christ than at any time since the first century.

"The gospel as preached about 330 had lost the original spirit of Jesus.

"About 530 the gospel had become so far removed from its original spirit of love that the status of woman was worse than among the pagans. Marriage was discouraged, family life was considered a sin, women

were a curse of God.

"In the time of the Crusades, a gospel of bloodshed and cruelty was preached. Horrible atrocities were committed in the name of Christ. Turkish prisoners were beheaded by the thousands.

"About 1530 the Inquisition was in full swing. The gospel as then preached condemned to torture any person who dared to hold opinions or convictions contrary to the teaching of the church. Prisons and dungeons were filled with unfortunate victims."

The one great mistake of the Rev. Dr. was in leaving the impression that the above was GOSPEL preaching. Such preaching may have been done, but it was not gospel preaching. Instead of saying "the gospel as preached", he should have said the preaching that was done lacked "the spirit of Jesus". Then too, he should have told us what church did this kind of preaching, and committed those atrocious crimes. He also should have told us if there were not churches and preachers who did not do that kind of preaching or commit those horrible deeds.

We are not ready to accept such teaching, even though it comes from a Rev. D. D. We



shall continue to believe God has all along had faithful people and ministers who did not do this kind of preaching, or commit such crimes "in the name of Christ".

Continuing, the Rev. Dr. Shively said as quoted by the Kansas City Times, June 16, "By 1830 the gospel was supporting human slavery. Powerful preacher preached powerful sermons to prove by the scriptures that God had ordained the institution of slavery." Surely they did, but the Dr. should have told us "the gospel" did not "support" it. Then too, we should like if he had told us what churches those preachers represented, who preached those "powerful sermons" and if there were not other powerful sermons preached against human slavery by powerful preachers whose churches did not believe the Bible supported human slavery.

No, that kind of preaching described by the Rev. Shively, was not a "better gospel", but a perversion of the better gospel. In fact it was not the gospel, but "another gospel", which has the curse of God on it.

But continues the Dr., "Surely it is a better gospel we hear in 1930". No, not a "better gospel". True, some present day preaching is bet-

ter than that described by Dr. Shively but some of it may not be better. Whenever, or wherever, the gospel is preached, it is not capable of improvement. True, the manner of preaching it may be improved, but the gospel itself cannot be improved.

No, the gospel today, is the same gospel it was in the first century, and has been ever since, and will ever continue to be.

---

We now have the pleasure of introducing to our readers our dear Bro. A. G. Fahnestock of Brunerville, Pa., who takes his place in the editorial staff as assistant editor.

Brother Fahnestock comes well recommended, and we bespeak for him a fine reception from our readers, who, of course, will not fail to give him a word of encouragement and appreciation now and then. Then too, don't forget our associate editors who are a little delinquent since the hot days have come. A little encouragement won't "spoil" them.

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### A FORETASTE OF HEAVEN.

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Ruth Drake.

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In traveling from our home in Michigan to Chambersburg



## BIBLE MONITOR

Poplar Bluff, Missouri, July 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



I was made to think how similar was our journey to that we are traveling through this world to heaven. Through God's kindness we were permitted to make the trip without mishap of any kind. Some brothers and sisters had car trouble along the way, causing inconvenience and delay, but after stopping for repairs we all reached Rhodes Grove in safety. How we looked forward to meeting the various brethren and sisters from all parts of the U. S. whom we have learned to know and love in the past few years. How

much more do we look forward to heaven and the glad reunion with those who have gone before, especially our blessed Master.

Our party spent Sunday in the Waynesboro church, taking part in the love feast held there in the evening. As I sat at the tables it came to me with new emphasis how much joy there would be in the great day when we shall surround the tables with Christ Himself.

Monday morning we drove out to Rhodes Grove, secured our cottage and then paid a visit to the Gettysburg battlefield, returning in the evening in time to establish ourselves in our new home before services.

Bro. Robt. Cochlin preached Monday evening from 1 Kings 2:2, "Be strong therefore and shew thyself a man." He pictured the ideals that a Christian ought to have, namely, keeping the whole law of God, which would bring treasures in heaven.

Tuesday forenoon Bro. Reuben Shroyer gave the first talk in which he pictured the beauties of the life hereafter. His thoughts made his listeners feel that the heavenly home was worth gaining even if it meant criticism and persecution here on earth.

Bro. Wolf gave the second

talk of the forenoon. His subject was "Substitutes." Christ was our substitute. He might be judged narrow by worldly people today, but as the swift, narrow mountain stream produces more power than the slow, broad stream of the lowland, just so is there more power in the life of a Christian who narrows himself to Christ's teachings than in the life of one who reaches out into the world and becomes contaminated with its influences. As the mountain stream is pure in its narrow, rocky bed, so will our lives be pure if we are narrow as Christ was narrow.

Tuesday afternoon Bro. O. L. Strayer was the first speaker, using Philippians 3:13-14 as his text. His subject was "The Past and Future of the Dunkard Church." He emphasized the thought that our mistakes are behind and the future with a clean sheet is ahead. The daily influence of each Christian makes the future of the church. Let's be careful what we put on the record of Christ's beloved church. He pictured the ideal Dunkard church as being faithful, loyal, loving, hopeful, reasonable, liberal, aggressive, justified and consecrated.

Bro. A. D. Fahnestock was the second speaker of the af-

ternoon, using as his text James 2:10. A step-sister text was John 4:23. A few of his main thoughts were that we ought to keep the commandments of God cheerfully because we love the Father. If we love God we will correct our own mistakes with His help and not wait for the church to force us to make our wrongs right. A Christian that stands four-square on the word of God is appreciated by the world, but one who has one foot in the church and one in the world is neither honored by the church or the world. Look up when storms come and keep climbing and praying. A great determination with a small resolution means more than a small determination with a great resolution. The tragedy of tragedies is trifling with God's word.

Tuesday evening Bro. Berry opened the services by reading Psalm 139:1-4. He emphasized the thought that God is everywhere present and knows our every thought, word and deed. **BE CAREFUL.**

Bro. Kurtz was the first speaker. His subject was the church under the symbol of a woman as found in Rev. 12. The church is in the wilderness of the world being fed by the Spirit. The church has fallen today by leaving its first love.



Bro. Moss as second speaker of the evening emphasized the need of uniformity among the churches.

Wednesday forenoon opened the business part of the meeting. Bro. Van Dyke led the devotional by reading St. John 17 and bringing out the fact that the day's work needed to be put into God's hands and done according to His will. The spirit and attitude of the meeting was fine. Even though all papers could not be passed unanimously each one present seemed to feel that God was leading and His will should rule.

Wednesday evening Bro. Thomas Ecker was the first speaker using as his text Matt. 27:21-25. Might each one ask themselves the question "What shall we do with this man called Jesus" and answer it with I Kings 18:21. "If the Lord be God, follow him." Bro. Walter Cochlin as the second speaker, continued his talk from Bro. Ecker's text. One main thought from his sermon was well worth remembering, "Get on the Lord's side, don't try to get Him on your side." He pictured how Christ would be used in the last days and pleaded that the church might live closer to Him in order to meet Him in that great day.

Thursday morning the busi-

ness session was reopened with devotional by Bro. Miller of Pennsylvania using Psalm 23. One thought brought out during a discussion of the various papers impressed me very much. "The church is not a legislative but an executive body. Christ made the laws and the church carries them out." Might we think of this when we are tempted to rebel if the church corrects our actions.

Thursday evening Bro. L. B. Flohr preached, using as his subject "Christ and the Woman of Samaria" as found in St. John 4.

So closed another annual meeting which is now in the past. How we obey the various requests made will show how well we love Christ. One elder made the remark that he felt all the work done put the church on the safe side. Some rules may seem rather unjust to some but as we hear the expression on all sides, "Safety First", and if the laws of the church mean safety for its members let's obey. Traffic would be unsafe without laws and law enforcement. Just so would our church be spiritually unsafe without Christ's laws being enforced.

As we have reached home and again resumed our duties we cannot help but feel we have had just a little fore-



taste of what it will be when we meet Jesus over there.

Pioner, Ohio.

### **MEDITATIONS ON THE PRESENT STRUGGLE OVER THE 18TH AMENDMENT.**

The "Literary Digest" has just completed an extensive "straw vote" on the question as to what the people of the United States think of the Eighteenth Amendment, which provides for the prohibition of manufacture, sale and transportation of intoxicating liquors as a beverage. There were 4,806,464 votes recorded, with the following results:

For enforcement, 1,464,098;

For modification, 1,399,314;

For repeal, 1,943,052.

Other enterprising newspapers have conducted similar polls, on a smaller scale, with varying results. These "straw votes" are simply an index of the widespread unrest that has grown out of the agitation on the part of the "wets" to have this amendment either repealed or nullified. On the face of the returns most of the "straw votes" indicate a majority sentiment against the present law, but there are certain elements that enter into the situation which make these votes of doubtful value when it comes to gauging actual sen-

timent and convictions. As this question will be before the people for sometime to come, we are constrained to submit a few thoughts that came to us in watching the progress of the present struggle:

1. There are sinister motives behind this propaganda for the repeal or nullification of the prohibition law.

We are not questioning the honesty of some well meaning men who are on the "wet" side. It is admitted on every hand that conditions are not ideal. But the fact remains that in this issue, as well as in all other issues, "the love of money is at the root of many evils" (R. V.). The moonshiner, the bootlegger, the bartender, are, as a rule but mere tools of designing politicians and moneyed men who capitalize the depraved appetites of those "whose god is their belly" and who are the prime movers of the whole agitation. Making common cause with tipplers and drunkards and time-serving politicians, they have stirred up a commotion which is baffling to many well meaning people who are confused by it.

2. The present "wet propaganda" is largely responsible for the seeming majority sentiment in favor of

repeal or modification.

Through a subsidized press, through a constant bombardment of committees in Congress, through persistent electioneering by the man on the streets, and through other means they have won converts to their way of thinking, overawed others, and confused still others. What the result would be if this question were submitted to a nation-wide referendum, so that there would be electioneering and wire-pulling and "speechifying" bombardments on both sides can only be determined by an actual test.

3. Liquor has never been known to obey the law.

During Washington's administration there was a "whiskey rebellion" in western Pennsylvania, and this same spirit has been in evidence among the "wets" ever since. They tell us that prohibition is responsible for moonshining and bootlegging. But these things flourished in America in the days of the licensed saloon, and in countries that are trying the experiment of license at the present time they are confronted with the same problem. In fact, it was the lawlessness of whiskey and its devotees that moved America to try "the noble experiment" of prohibition.

4. It would be a calamity

if the Eighteenth Amendment would be repealed or nullified.

In the first place, it would mean the triumph of lawlessness, and make the lawless element correspondingly bolder. We who were old enough to observe things in the days of the licensed saloon shudder at the thought of similar conditions returning again. The plea of repeal advocates that they do not favor the return of the saloon is deceptive. If the sale of intoxicating liquors is legalized there must be a place to sell it, whether you call it a "saloon" or something else. Added to the former reasons for the outlawing of liquor, there is the present rapid transit problem that would multiply the number of accidents and fatalities on the road if a lot of drunken drivers were added to the present dangers.

5. Present social, moral, and political conditions put the present prohibition law in danger.

In other words, this "noble experiment" is not supported as it ought to be because the average citizen is too far below it. The present-day religious liberalism, social impurity, lawlessness, bootlegging of other commodities besides strong drink, machine politics, gambling, contempt for "blue



laws", and worldliness in general does not foster a strong support of laws like the Eighteenth Amendment. We do not see how this law can long be respected and enforced unless there is a corresponding rise in moral and social and political conditions.

6. While the nonresistant Christian ought to be one hundred per cent efficient when it comes to law observance, it is out of his realm to take a hand in law enforcement.

We are reminded that we should "be subject unto the higher powers"; to "obey magistrates", etc., etc. Even laws that are distasteful to us, if they do not call on us to do that which the Word of God forbids, should be obeyed, the same as if we had favored their enactment. There are no disloyalists among the enlightened nonresistant Christians. As nonresistants our forte is that of consistent Christian living, faithful testimony, and supplications before the Throne; leaving the matter of active political conflicts and enforcement through physical force to those who have no religious scruples against the use of carnal force in compelling obedience.

If "the weapons of our warfare are not carnal," it is equally true, however, that

they are "mighty through God." Before the Throne in fervent prayers and supplications, in daily life by means of exemplary living and faithful testimony, we may exert a power for the cause of righteousness in whatever form it may appear that is far greater than anything accomplished through the application of physical force. For nonresistant Christians there is not only consistency but also power in fighting as soldiers of the Cross rather than as soldiers wielding carnal weapons.

7. Whatsoever becomes of the Eighteenth Amendment, let us remain "temperate in all things".

It is a fine thing for any country to outlaw the demon, strong drink. But whatever course nations may pursue in dealing with this problem, the child of God should not forget that the whole tenor of the Bible supports the testimony of the wise man when he says: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Total abstinence from all intoxicating liquors for beverage purposes is the standard which all Christian people should uphold and practice, regardless of what kind of laws are upon the statute books of nations. "Be sober" is good advice; to indi-



viduals, to churches, to society, to nations. Let this standard be maintained in our testimony and in our lives.

—Gospel Herald.

May 29, 1930.

## LEGALISM VERSUS SPIRITUALIZING.

By Chas. M. Yearout.

Legalism: "Close adherence or conformity to law; the observance of the strict letter of the law rather than its spirit."—Webster.

Spiritualization gives a spiritual meaning that often ignores the letter and teaching of God's word. There are three classes of people professing Christianity: (1) the legalist, who lives up to the strict letter of the law regardless of its deep spiritual meaning and application; (2) the spiritualizer, who spiritualizes everything regardless of the meaning and teaching of the law or word of God; (3) the believer, who accepts the law or word of God with its deep spiritual meaning and application to the life of the individual. He loves God and accepts His plan of salvation, and obeys from the heart that form of doctrine delivered therein. His deep reverence and respect for God as his Father, and Christ as his Sav-

ior, and the Holy Spirit as his comforter and guide prompts him to consecrate his life to God's divine service. He observes the commandments laid down in the New Testament, because he loves God and submits his life to Him without reservation. The legalist is not liable to get into trouble as a law breaker, though he may be void of the spiritual intent of the law. Of the three, the spiritualizer is the worse. He ignores the letter and meaning conveyed in the law or word of God. And if one contends for the observance of all things commanded by Christ, he cries out legalism, and goes so far as to claim God and Christ do not always mean what they say. It is very evident that disobedience to God's word is not pleasing in His sight. To disobey God is rebellion against His law.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the **sin of witchcraft**, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." (1 Sam. 15:22-24.)

The old Dunkard church has been charged with legalism, because she believed, taught and obeyed all the command-

ments in the New Testament. She earnestly contended for the observance of all things commanded by Christ in her periodicals, and from her pulpits until in recent years, and grievous departures have taken place in the church since this teaching to a large extent has ceased. A person may do all the outward commands, such as baptism, feet washing, the Lord's Supper, etc., and receive no blessing from God for so doing, because the motive prompting the doing of these things was wrong. A person may do things that are essential and right in themselves, but receive no reward from God because of the wrong motive. This is clearly proven in the sixth chapter of Matthew in regard to almsgiving, prayer and fasting. "By their fruits ye shall know them." A life dedicated to the service of God produces a fruitage to the glory and honor of God. The true Christian has no need to tell his neighbors that he is a Christian; that fact will demonstrate itself in the life he lives. His honesty and uprightness, his truthfulness, his Godly walk, his separateness from the world, his humble submission to God in all things. This is the fruitage obedience to God's will yields. He obeys God in all things, because God

designed that His children should obey Him. The spiritualizer, that spiritualizes away the meaning and letter of God's revealed will, lives a life of disobedience to much that God has commanded His children to do. If we live in the Spirit, we will walk in the Spirit. And the Spirit will lead us unto all truth, and the truth (Word of God) will make us free and if the truth (Word of God) will make us free, then are we free indeed. Free from sin, free from the power and influence of the world, free from its vanities and sinful pleasures.

Santa Cruz, Calif.

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### IS THE MODERN PICTURE SHOW CHRISTIAN?

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An average of 130,000,000 people attend the moving picture theaters every week. It is the school in which the great mass obtain their education, and form ideals of life, and decide their characters for this world, and their destinies for the future.

What is the character of this school? What sort of characters are being formed by its influence?

Judged by the standards of common morality — laying aside the Bible and all spiritual criterions — the average movie is a school of crime;



and in the opinion of those who have to do with criminal classes in our cities, the movie is graduating youthful criminals by the millions, so that the handling of them is becoming one of the most difficult problems of modern life.

The opinion of two judges of two of our larger cities, should receive our attention on this and kindred evils.

Judge William V. Brothers, Chicago: "The three most important causes contributing to crime today are the automobile, the movie, and liquor . . . The greatest preventative of crime is the wholesome atmosphere of a home where God is revered, parents command and receive love and respect and the children are taught to assume their fair share of responsibility."

Judge Edward F. Waite, Minneapolis.—"There exists a most alarming increase among young men of crimes of extreme recklessness and violence, and — a comparatively new phenomenon — participation in these crimes by young women. Of two outstanding causes, I would list of breakdown of religious training in the home and the inordinate desire for thrills and 'kicks' created by new forms of amusement, such as the movies, the automobile, extreme dancing, the sensational stage

and up-to-date fiction. Unless we have a returning to the old standards, society is riding to a fall."

One leading magazine says: "Vice pays — on the screen; virtue often does not make expenses." And because crime, vice, lust, immodesty, and all moral corruption is what the public wants to see and is willing to pay to see exhibited, the movie magnates produce it in increasing volume. It, in turn, corrupts the minds of the young and they grow to demand more of the same sort of thing—only worse. Truly the devil is using the movie to damn the race more effectually than almost any other agency in modern times. It is here, and here to stay, and do an increasingly fatal work in turning souls hellward. The majority of professing Christians spend money in and lend their influence to the movie, and the majority of preachers dare not lift their protest against it; but let us fight it, expose it, and never cease to warn the young against it, and save as many as possible from it. The old world is going down like a sinking ship. The movie is only one of Satan's master strokes to sink the race into perdition. Our hope is the Life Boat, Christ Jesus. "If any man be in Christ, he is a new creature:



old things are passed away; behold all things are become new." Salvation cures the soul of all love for the corruption of the movies as well as the dances, the lewd reading, the immodest dressing, and other vices of the day. But in the midst of it all, it is our privilege through grace to shine as lights in the world, and be able to rescue thousands of precious souls from the snares of the devil—Wilfred Gardner in "Gospel Banner."

—Selected.

### **NOTICE TO CONTRIBUTORS FROM THE BOARD OF PUBLICATION.**

The Board of Publication suggests that articles of a controversial nature and articles containing personalities, accusations, or adverse criticisms be barred from the columns of the "Monitor".

Now Let's Talk About It.

"Controversial" here is used in the sense of arguing, but does not prohibit writers from expressing themselves independently on any subject, even though they may differ from another.

"Personalities" means having some particular person in mind whom we wish "to whip" through the "Monitor", rather than going personally to him and talking the matter

over.

"Accusations" means to publish the faults of another in such specific way as to make the application unmistakable.

"Adverse criticisms" means to publish the imaginary or fancied misdeeds of another without knowing the facts in the case.

With this brief explanation we feel it will be easy for our contributors not to unnecessarily embarrass your editors. It is embarrassing to feel it necessary to blue pencil an article.

A Little Further Talk.

If you haven't a workable knowledge of grammar, suppose you submit your article to one who has, before you place it on our desk. We are sure his corrections made in your presence would be more satisfactory to you than ours, made in your absence. But don't withhold your articles for this cause. Send them along, we'll do our best.

Paper is cheap. Suppose you write on one side only, and with lines not crowded so we can make necessary corrections. Then, too, did you ever notice how pencil writing gets blurred in handling? And did you ever stand by and see the frowns of a typesetter as he strains his eyes in an effort to decipher the writing? Suppose you write with pen and

ink if you have no typewriter.

Then, too, have you noticed your name always appears under your subject at the head of your article and your address at the close of your article in the "Monitor"? Suppose you put them there when you write. It will help us at this end of the line that much. We know you want to help if you know how.

And did you know all direct quotations should be enclosed in quotation marks (" ")? and that the chapter and verse should follow the quotation and be enclosed in parenthesis? Thus: "What I have written, I have written." (Jno. 19:22.)

Finally, suppose you begin every sentence, and every name of persons, towns, countries, days of week and month of year with capitals, and place an interrogation point (?) at the end of questions.

Attention to these little things will lessen our work wonderfully. "A hint to the wise is all that is needed." Of course, you'll take notice. Let's try this out awhile and see how good and happy we all shall feel. So send it along, our files are not crowded now.

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"Lost, Strayed or Stolen—  
A number of Brethren sheep. They have been gone for some time. When last seen they

were browsing along the road of indifference. Anyone finding these sheep please bring them home if possible."

As reported in the "Waynesboro Messenger", Waynesboro, Pa.

—Gospel Messenger.

### **The Lost Sheep.**

This is an answer to the advertisement in "Gospel Messenger" of October 9, for lost shleep. The writer has seen a good many carrying the same brand, that are on this same road, but the most of them have gone on over do-as-you-please hills. They are pasturing on sage-brush and I fear loco weed. But the young sheep and lambs can hardly be blamed. It seems the young shepherds are not as careful as the old ones were. While they are racing about in high-powered educational and program speed cars, the home meadows haev grown up to weeds. That discipline fence laong sports avenue is down, the wires sagging and the posts broken off. And while they may have tried to close the doctrinal gate, they surely neglected to fasten it securely and a good many have squeezed out through there. A few old shepherds are trying their best to get the sheep back, but they are so scattered and badly mixed with other sheep??? it seems almost im-



possible for them to do anything. They can break through too easy. Hope you can find some way to help round them up.

W. F. Ramsey,  
Reedley, Calif.  
—Gospel Messenger.  
Nov. 23, 1929.

### Where They Are.

The sheep referred to above were not lost nor stolen. Neither were they straying. They were just leaving Egypt over the Sinai road to Caanan. They are now over by the mount of transfiguration on the "King's highway of holiness". They have tuned in on heaven and caught the chief shepherd's "Hear ye him." Next you will find them by the mountain in Galilee getting marching orders from the good shepherd whom they know and love and who knows and loves them, and who called them out saying: "Come out of her my people that ye be not partakers of her sins." And "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always."

No, they were not "on the road of indifference", but were deadly in earnest, and sincere in their search for a fold

where they could pay their vows by living what they professed.

Don't worry about them. They are basking in green pastures, feasting at a bountiful table, beside the still waters, in plain view of their enemies. Their original owner can have them if he can persuade them to retrace their steps and return to the flesh pots of Egypt.

Shady Grove, Pa.  
D. S. Flohr,

### FAULT-FINDING AND CRITICIZING.

L. B. Flohr.

It is so easy to find fault, to criticize; so easy for us to see wherein the conduct, words, or life of another do not come up to our standards. We are judge and jury, let the other keep silent. (At least much fault-finding and criticizing creates such an atmosphere.)

Fault-finding or criticizing is generally a very poor line of approach to a correction of improprieties or wrong. It rarely inquires as to facts concerned; it gives no hearing to the supposed offender; it allows for no misunderstanding, no lack of comprehension on the part of the fault-finder. Impute intentional or willful misconduct to another and you



largely destroy the possibility to help him. Cast a slur, throw a suspicion, or raise a doubt as to the good intentions of anyone and you have done him a wrong, whether or not he has erred.

The civil law condemns no one without a hearing—should Christians be less civil than the law of the land? Should we launch into finding fault with one another without knowing definitely whereof we speak, even though we thought our method a proper one?

Does not Christian courtesy, fraternal consideration and brotherly love constrain us to heed the injunction, "Come, let us reason together"? Much criticism is found, on careful examination of the matter concerned, to have no foundation. If we "reason together" we usually can come to a satisfactory understanding; doubts and questionings can be dissolved in the lights of facts and truth, and we can part as brethren. Why hurt when you may help?

"Judge not that ye be not judged", was spoken for Christian guidance.

Is there any helpfulness in fault-finding? No. Is there any help in criticizing? Yes, if it is constructive criticism; that is, the kind that points out the defect, trouble, or

fault, and at the same time gives the remedy. But you must needs master your human self so as not to do it in a carping, lashing manner, lest you fail.

Well has it been said—

"A scholar, gentleman and well-bred man

Will not affront me, and no other can."

Fault-finding or criticizing without knowledge of all the facts involved frequently defeats the possibility of obtaining the remedy sought; it usually uproots good will between critic and criticized and makes successful work between them difficult, or maybe impossible.

If you must criticize, be sure of the facts, keep sweet, control yourself, be constructive, not destructive, and "let the grace of God abound in your heart".

Vienna, Va.

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## THE DRESS QUESTION.

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E. W. Pratt.

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Some say this question is too small to interest large minds, but its importance is indicated by the prominence given to it in the Bible, as it is mentioned in some form as dress or apparel, attire, adorning, ornament, etc., over 1,400 times in the Bible; and from Genesis to Revelations its im-

portance is emphasized by God and his prophets, and by our Saviour and his apostles. In Genesis 2:25, man is naked and not ashamed. Why, in Psalms 104:2 God is said to cover himself with light as with a garment. And Christ, on the mount of transfiguration in Matt. 17:2, "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." "And his saints are said to be clothed with a robe of righteousness." In Job 9:14 in innocency man was clothed thus, but lost it in the day he sinned. Then came shame, and man made him garments of fig leaves, an inadequate covering; this represents our own righteousness. "All our own righteousness is as filthy rags." (Isa. 64:6.) So God clothed them by first making a bloody sacrifice, killed animals and clothed them with skins, an adequate covering, the first type of Christ whose blood covers our sins. (Gen. 7, 25.)

The next mention of women by name after Eve is the two wives of Lamech (Gen. 4:19). After 2,000 years of silence, why are their names given? This is the first case of bigamy mentioned, and the names of these women have a significance. Adah means ornament, and Zillah means

shade or darkness. What is the history of those days? "And it came to pass when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men that they were fair; and they took wives of all which they chose" (Gen. 6:1-2). "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Thus ornaments brought darkness and inward corruption, outward adornment, inward corruption, as a natural sequence.

When God sent Jacob to Bethel to worship, Jacob told his household to put away their earrings so they could worship God acceptably (Gen. 35:1-4), thus showing that ornaments were a hindrance to acceptable worship.

Judson, the pioneer missionary to Burmah, wrote to the Missionary Society: "Send no missionaries who wear ornaments." God says: "Set your affections on things above, not on things on the earth" (Col. 3-2). At the Red Sea the children of Israel sang praises to God for delivering them from the Egyptians, but at Sinai after Moses had been forty days in the mount with



God they said, As for this Moses, the man that brought us out of Egypt, we wot not what has become of him. Up, make us gods, and Aaron commanded them to bring their earrings and he made the calf and they said these be thy gods, O Israel, that brought thee out of Egypt. First it was God that had released them, then it was the man, now it was the calf. "And the Lord said unto Moses, depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it; unto a land flowing with milk and honey; for I will not go up in the midst of thee; for thou art a stiff-necked people: Lest I consume thee in the way" (Ex. 33:1-3).

And the children of Israel stripped themselves of their ornaments by the Mount Horeb (Ex. 33:6). "And he said, My presence shall go with thee, and I will give thee rest" (Ex. 33:14).

When they had their ornaments God would not hear their prayers, but when they stripped themselves of their ornaments he heard them and would go with them. Then the earrings were used to deck the inside of the Tabernacle.

Inward adornment, outward plainness, is God's ideal; man's way, outward adornment, inward corruption.

"And he made the laver of brass, and the foot of it of brass of the looking glasses of the women assembling, which assembled at the door of the tabernacle" (Ex. 38:8). A good use for the vanity cases today.

In Numbers 15:37-41, God commanded the children of Israel to make them fringes in the borders of their garments with a ribband of blue for a threefold purpose; first, that God's people might be known from the world's people; second, that they might remember all the commandments of the Lord and do them; and that ye seek not after your heart and your own eyes, after which ye used to go a whoring. This was to be observed in all their generations, and Christ wore it, for the same word used here for fringe is translated hem in the New Testament in Matt. 9:20 and 14:36.

In Deut. 22:5 God said: "The woman shall not wear that which pertaineth to a man, neither shall a man put on a woman's garment: for all that do so are an abomination unto the Lord thy God." This was to avoid confusion, that a man might be known as a man



when seen anywhere and a woman likewise by their clothing, thus avoiding defilement and whoring among God's people.

In this same book, God speaks of seven thnigs that are an abomination to the Lord as idolatry, adultery, sacrilege, witchcraft, undutiful children, and murder. All the others are still held in abhorrence. Shal lwe say God has changed in this one only?

All through the ages people have been known by their attire. In Prov. 7:10 we have: "And behold there met him a woman with the attire of a harlot." And in Gen. 38:14-23 we have Tamar putting off her widow's garment and putting on a harlot's garment to deceive Judah, her father-in-law. In nearly all walks of life we have a distinguishing garb, the soldier, the railroad worker, etc. And God has said his people should wear a garment to distinguish them from the world and to distinguish the man from the woman, and until 1914 there was no trouble to tell a virtuous woman from a prostitute, but now there is nothing to distinguish them. Our fashions come from the demimonde of Paris, the lewd city in Continental Europe. Virtuous women of Paris do not wear the short skirt, it is

only the demimonde that wear them.

Let us see the result of Israel disobeying God in this commandment. In Isaiah, Jeremiah, Ezekial, Hosea and Zephaniah, we have a terrible picture. (Isa. 3:16-26.) The daughters of Zion are become haughty and put on 21 different ornaments, and God says he will make them naked. How did he do this? By the hands of their enemies. Why does he do this? Because they have defiled themselves by whoredom with Assyrians and Babylonians (Eze. 23:1-49 and Hosea 4:2).

God's ideal, the body covered, the body clothed, served a type of Christ's blood which covers our sins. Sin is nakedness, a whole nation condemned because of one man's sin (Jos. 7). Achan took the Babylonish garment and the wedge of gold. So many times in Jewish history the move towards Babylon brought disaster. And in the case of Aholabah, who stands for Judah, outward adornment and inward corruption, went hand in hand with the social vice. So in Zep. 1:8, God says he will punish all such as are clothed with strange apparel. This he did when in Eze. 23, Babylon strippel Judah and Jerusalem, cutting off their noses for their nose rings, and

their ears for their earrings, and stripped them of their clothes and made them naked.

In Matt. 6:19-34 Jesus tells us not to lay up treasures on earth where moth and rust doth corrupt. What does the moth and rust corrupt? Jam. 5:2-5 says your riches are corrupted and your garments are moth-eaten. Your gold and silver are cankered.

So Jesus is warning against strange apparel and ornaments. Then he brings a contrast between Solomon and the lily. Solomon, with his outward adornment but inward corruption, against the lily, pure from within. Jesus says by their fruits ye shall know them. Solomon corrupted himself by inter-marriage with the heathen, so caused the division of Israel into two kingdoms. So outward adornment leads to the social vice and that is the cause of the downfall of nations and has in the past led the church into apostasy.

In Matt. 22:1-14, Jesus gives us the parable of the wedding supper and one of the guests is without the wedding garment. There is nothing said that indicates any other sin, but Christ says: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth."

Does our dress matter? Jam. 2:10: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jesus says his word shall judge us in the last day. (John 12:48.) Jesus' word, not our opinions, will be our judge. In Matt. 23 there are six sins. First, they make broad their phylacteries, and enlarge the borders of their garments, and Jesus pronounces eight woes on the six sins. Is one less condemned than the others? They are all committed to be seen of men.

In Mark 12:38-40, Jesus says: "Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, etc.," and says they shall receive the greater damnation. Why condemn long clothing? (See Deut. 22-5.) Man is not to wear a woman's garment. (Rom. 12:2.) "And be not conformed to this world." (Revised version): "Be not fashioned according to this world." What you put on the outside of the body fashion or ornamented like the world.

Then Paul in 1 Tim. 2:9-10, says: "In like manner also that women adorn themselves in modest apparel." Here the Greek words used mean down to the foot without ornaments



of gold or pearls or costly array.

And 1 Pet. 3:3: "Whose adorning let it not be that outward adorning, but let be the hidden man of the heart, even as Sarah obeyed Abraham." In Rev. 1:13 John sees Jesus clothed with a garment down to the foot. And in Rev. 3:17 the Laodecean church is said to be wretched, and miserable and poor and blind and naked and is counseled to buy of him white raiment that they might be clothed.

Then in Rev. 17:3 we see the great whore decked with purple and scarlet colour, with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. The apostate church is written: "Babylon the great, the mother of harlots." Then in Rev. 19:7, 8, we have a description of the bride of the lamb arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints. So we are warned to watch our garments. (Rev. 16:15.)

(Condensed report of address by Elder J. B. Smith, Dean of Hesston College, Hesston, Kansas. Given June 8, 1930, in the Mennonite Church, Albany, Oregon.)

922 East First St.,  
Albany, Ore.

## THE LORDSHIP OF JESUS.

Mildred Kelley.

"Which in his time he shall shew who is the Blessed and only Potentate, the King of Kings and Lord of Lords." (1 Timothy 6:15.)

The world is not disposed to recognize lords or masters or kings these days, but that is no reason why we should not expect it to recognize Jesus as its Supreme Lord or Master or King.

This generation does not hesitate to recognize mother as the queen of the home. Why should we think it useless to hope that it will recognize Jesus as the Supreme Sovereign of human hearts and lives?

Jesus bears little resemblance to the king of the world, nevertheless he is our King, our absolute Lord and Master, and he will have our absolute allegiance or nothing.

In the very presence of death, Jesus claimed to be king; he was careful to explain that he was not a king in the sense that the rulers of the Jews were kings; nevertheless he claimed to be king.

He claimed the right to absolute lordship, he claimed the right to the highest throne in



the world—the throne in human hearts.

If it is true that the only real kings are those who are enthroned in the hearts of their people, then surely Jesus is the greatest of kings.

Are there not millions of hearts under his loving sway today? If so, should we not present his claim to men that many more may be led to accept him as Lord and King?

“Now unto the king, eternal, immortal, invisible, the only wise God be honour and glory forever and ever. Amen.” (1 Tim. 1:17.)

Poplar Bluff, Mo.

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### Decatur, Ill.

Dunkard Brethren of Decatur, Ill., expect Bro. J. P. Robbins to begin a series of meetings in Decatur on July 6th to continue for two weeks and closing with Communion.

We have secured a vacant store room for our meeting. There has been one added to our number so we have seventeen members at present. Could all attend our regular meetings it would be much

widely separated in distance makes it inconsistent. Any members passing this way are earnestly invited to stop over with us.

Jacob Hershberger, Cor.,  
1218 N. Warren St.

### Oakland, Mr.

Eld. D. S. Flohr of Shady Grove, Pa., comes in our midst June 28 to hold a series of meetings for two weeks and a love feast. We will be glad for anyone that can to attend and unite with us in a real spiritual feast.

Della Mellott,  
Oakland, Md.

### Greencastle, Pa., R. F. D. 2.

We, the Waynesboro congregation, were very much pleased to have with us on Sunday morning, May 18th, Bro. Thomas Ecker from Taneytown, Mr., who delivered a strong sermon to us.

On Sunday morning, May 25th, Bro. L. W. Beery from Union, Ohio, began a week's meeting for us prior to the annual conference. Bro. Beery is a strong, able speaker, fearless in his manner of talk and backs it by the word of God. Bro. Beery preached eight strong, uplifting, spirit-filled sermons. One aged sister united with us from the Church of the Brethren. Had

it not been for conference that Bro. Beery could have stayed about two weeks more with us we feel there would have been an awakening by some.

On Sunday, June 1st, we held an all-day meeting with a love feast in the evening. We were glad to have with us on this occasion several strange ministers who had come to attend the love feast and then go to conference. The following are the names of some of the ministers present: Elders S. P. Vandyke, from Newberg, Ore.; Roscoe Royer, Dalas Center, Ia.; J. H. Beer, Denton, Md.; D. W. Hostettler, Peru, Ind.; Walter Cocklin, Mechanicsburg, Pa.; T. E. Ecker, Taneytown, Mr.; A. G. Fahnestock, Brunnervill, Pa.; H. C. Bowser, Brookville, O.; Ray S. Shank, Mechanicsburg, Pa. There were a few other ministers of whom the writer did not get their names and addresses. In the morning the younger brethren had charge of the services. In the afternoon the middle-aged, and the examination service, the older brethren. It was a day of rejoicing because of the fact we met from far and near, strange brethren whom we never met before, but all as one common family believing and practicing the same gospel. Bro. Vandyke officiated at the love feast. Bro. D. W.

Hostettler visited after conference and preached for us in Waynesboro on Saturday evening, Sunday morning and evening. He gave us three good strong sermons. We thank all the brethren who visited with us during our meetings and gave us inspiration and encouragement. All are invited as they pass our way.

H. N. M. Gearhart.

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# BIBLE MONITOR

VOL. VIII.

July 15, 1930.

No. 14.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE GREEK CHURCH AND TRINE IMMERSION.

It was the privilege of your editor to attend a lecture on Palestine June 29 by Evangelist C. R. Nichols of the Church of Christ who recently returned from an extensive tour of the Holy Land. His lecture evidenced familiarity with his subject.

In his description of the religion of the people of the land he named Mohammedans, Jews, Copts, and Orthodox Greeks.

Of the Orthodox Greek Church he said: "They know their language. They baptize by immersion. They do not sprinkle or pour." By this he evidently meant that "baptidzo", the Greek word for baptize, means to immerse. At the close of his lecture he was asked to "tell us how the Orthodox Greek Church baptizes"? "By immersion." Then he was asked "if it was by trine or single immersion"? and he said: "They baptize by trine

immersion." Then as if to detract attention he said: "They also baptize infants", and that he "saw them baptize an infant six hours old" (if we caught the hours right).

Now the thought we have is, "the Greeks know their language", as Rev. Nichlos said, and they know that "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19) teaches not only immersion but trine immersion, and so they always have practiced trine immersion, and do now, and they never practiced anything else for baptism.

This Orthodox Greek Church or Eastern Church is the oldest organized body of Christians in the world. The Western, or Latin, Church, which we know as Roman Catholics split off from the Greek Church during the fourth and fifth centuries. No man has ever found the origin of the Greek Church this side the first century, so that we may safely conclude they



brought trine immersion down from the first century. This statement is fully sustained by Alexander Campbell when he says:

"Not only Mosheim and Neander, but all the historians with Professor Stewart, trace trine immersion to the times of the apostles." Campbell and Rice Debate, p. 258, 1st Edition.)

Hear Mr. Campbell again:

"The Greek portion of the church never to this day has given up the primitive practice. This, too, is an argument of more weight than even the numerical magnitude of this immense section of the church. It is not merely the voice of many millions, but the voice of many millions of Greeks—of men who knew what the apostles and Greek fathers had written; who needed no translators, nor scholiasts, nor annotators, nor historians, to read them lessons on the primitive practice, or on the meaning of Christ's commission. Some seventy-five or a hundred millions of such vouchers on a mere question of fact, qualified as they were, on the mere principle of human authority, would outweigh the world." (Campbell on Baptism, p. 200.)

Now, since all the historians and great writers "trace trine immersion to the times of the apostles", and since the "Greek church has not to this day given up the primitive practice", and since the Greek church has all the while, and does now, practice only trine immersion, and since "they know what Christ's commission (Matt. 28:19) teaches in Greek, the language in which the New Testament was first written, it follows as a moral certainty, and an indisputable fact, that trine immersion was the primitive practice in baptism.

It may further be stated as a fact, that no man has ever found the origin of trine immersion this side the apostolic age. It is a further fact that no historian traces single immersion beyond the middle of the fourth century, where it was born at the feet of one Eunomius, a heretic. Now hearken while the historians tell you about it.

"He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the name of the Trinity, but to immerse once only into

the death of Christ." (Theodoret, as quoted by Chrystal in his *Modes of Baptism*, p. 78.) Theodoret was born 386—died 456 A. D. Eunomius was ordained bishop of Cyzicum, A. D. 360, died 394. Some time between 360 and 394 he made his "contrary law", which was "into the death of Christ" and by single immersion. He lived and died in Spain, and so far as known his single immersion never was introduced into any other country until after the Reformation.

From this we see Christ is the author of trine immersion, A. D. 33. Apostles practiced it and handed it down to the primitive church, and Eunomius practiced it until he set up his opinion against Christ and the apostles and made his "contrary" law and so was the first man known to history who ever ventured to change the ordinance of baptism from trine to single immersion.

Before leaving the Greek church who "know their language", we quote from one of the Greek fathers, a Greek scholar and a member of the Greek church, as follows: "Christ delivered to his disciples, one baptism in three immersions of the body, when he said unto them: 'Go, teach all nations, baptizing them in the name of the Father, and of

the Son, and of the Holy Ghost'." (Quinter and McConnell debate, p. 28.) Another quotation from Chrysostom: For we sinking our heads in the water, as if in some grave, the old man is buried, and the whole man having sunk entirely down is concealed. Then we emerging, the new man arises again. For as it is easy for us to be immersed and to emerge, so it is easy for God to bury the old man and bring to light the new. This is done three times. (Catheart's *Baptism of the Ages and Nations*, p. 168.)

Chrysostom was born A. D. 347, died 407, and he tells us the Greeks who "know their language", baptized by trine immersion and that they got it from Christ's commission (Matt. 28:19).

That ought to settle matters for us. Besides, no Greek scholar, ancient or modern, ever wrote in favor of single immersion and cited Christ's commission to prove it. Why? Because all such scholars know that commission teaches trine immersion. Even Eunomius, the inventor of single immersion, would not use it when baptizing but "baptized into the death of Christ" and by a single act—single immersion.

We pass from Chrysostom to Monulurs, who was born A.



D. 200, died 270. Hear him: The true doctrine of our holy mother, the Catholic Church, has always been with us, my brethren, and especially in the article of baptism, and the trine immersion wherewith it is celebrated, our Lord having said: 'Go ye and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Ghost.' (Cathcart, p. 200.) Catholic church here means the "general church", not the Roman Catholic, for there was no "Roman Catholic church then. However, the church at Rome baptized the same way.

Now this man Monulus says trine immersion was with them then and had always been with them. As he was born just 100 years after the death of St. John, he certainly could know what form of baptism had "always been with the church", and he says it was trine immersion, and that they got it from Christ's commission.

Now, we note these men who lived in the early times do not claim history as the authority for trine immersion, but that they got it from Christ and the apostles, and cite Matt. 28:19 as authority for it.

Tertullian, a Latin scholar, was born A. D. 160, or 60 years after the death of St. John. While he was a Latin scholar,

he knew the Greek as well. He understood the Latin as well as the Greek, commission (Matt. 28:19) teaches trine immersion. Hear him.

"Our Savior commanded us to immerse into the name of the Father, and Son, and Holy Spirit; not into on person, and not once, but three times. At each name we are immersed into each name." (De Baptismo, chap. 14, Cathcart, p. 198.)

This Latin scholar, born 60 years after the apostolic age, says Christ commanded trine immersion. Like the others, he does not claim history, but says Christ commanded it.

No scholar, theologian, historian, or writer before the sixteenth century or 1500 years after Christ ever claimed Christ commanded single immersion. And for us to believe he did is to turn down the statements of all the ancient church fathers and accept the theory of some modern divines who claim to know what the Greek and Latin language in primitive times teaches better than those scholars who lived then and more even than the Greek church that never speak any other language and never practiced anything but trine immersion.

Yes, Mr. Campbell was right when he said "Not only Mo-



## BIBLE MONITOR

Poplar Bluff, Mo., July 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

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sheim and Neander, but all the historians, with Professor Stewart, trace trine immersion to the times of Christ and the apostles." But this has never been said and cannot be truthfully said of single immersion. Because Eunomius, and not Christ, is the author of it.

## THE IDEAL CHURCH. A Preview.

"History," says an eminent man, "is a record of events of the past written for present study so that our future actions may be free of the mis-

takes so recorded." If it were not for this idea, the study of history might be interesting but unimportant. So far as the past is concerned, it is gone. Nothing we can do now will change what has been sealed in the vaults of time. "Three things return not unto man: the spoken word, the sped arrow and the neglected opportunity." The present is with us so short a time as to be almost impossible of discussion. Every word we utter, every deed we accomplish, every work we bring about pass immediately into the irretrievable pages which record the past. But the future is rich; rich in opportunities for service, for constructive church work, for loving service to fellow man, for noble effort on the part of men and women who have the good of their fellow men at heart. So it can readily be seen that the content of the church of the future will be largely governed by the ideals which are injected into her veins in the immediate present; that the church of the future will be aided or hampered as we apply open-minded intelligence, or stubborn, opinionated ignorance, to the problems which we are led to believe require regulation; whether the regulating spirit be the spirit of

light or whether it be another spirit not so benign.

For, what constitutes a church? Is it a large congregation? Hardly. If their number be ever so large they would be as sheep without a shepherd if they had nothing to which to pin their allegiance. Is it a building, large and handsome, with many rooms, towering steeples, and beautiful settings? No, for the spirit of God which we should worship, would more likely be at ease in the lowly one-roomed building dedicated to the service of God and not of selfish pride. Is it enormous budgets, and collections which all too frequently fall short of these budgets? No, for if the spirit of God dwells in men richly, the Lord's treasury will be full to overflowing as it should be. The big reason why budgets and collections balance very infrequently is that church members in general have lost faith in mercenary leaders, and rightly so. We are then forced to the inevitable conclusion that since all of these evidences of pride have been eliminated as foundation for a church, the only thing left for us to consider is the collection of ideals upon which the organization is founded.

It might be said, in passing, that the only justification for

an organization having separate existence from another organization is the fact that there are differences in the code of ideals of each. Where such a code, differing in some details from another, or all others, collects adherents about its standard, a new denomination is born.

So then, the ideals of a denomination are the foundation, the pillars and the very lifeblood itself of the church. And the truest test of a church is the way in which these ideals are applied. The respect or lack of respect with which the public at large regard the organization depends, as it should, on the manner in which the everyday problems of the church are met, whether they be settled openly, in the spirit of justice, fairness and honesty, or whether they be settled before conference is reached, out of prejudiced thought or lack of any intelligent thought.

It has been in the mind of the writer for a long time to give expression to some thoughts which have kept recurring in his mind at home, at work and at play concerning the ideal church, its attributes, its privileges and its responsibilities, its hopes, its fears and its blessings, and it is only in the spirit of helpfulness that the task is at-



tempted. It is fully realized that the task might well be left for older and more mature minds, but the Dunkard Brethren church is young. Its survival depends largely upon its actions and decisions now. No one has as yet attempted the task. The church is not perfect, it has made mistakes, some of them if persisted in will result in stagnation or disaster. It is largely with the hope that both stagnation and disaster may be averted that this series is launched with fear and trembling.

—O. L. S.

### IT IS A PERSONAL MATTER.

Grant Mahan.

Our religion is. Whether it is to do us any good at all depends entirely on ourselves. We can help each other in some ways, but no one can believe for me, no one can keep my heart for me; I must do it, or it will not be done. It is a strictly personal matter.

Our family can be a great help to us, but the final decision is with each of us; neither father or mother, however much they love us and would like to help us, can take our place. Their religion will

not suffice for them and us also.

Not even our church can answer for us, though it may be a very great help to us in our efforts to do the Lord's will while we are here.

Aside from Jesus there can be no mediator, no intercessor before the Father, no one who can bear our weakness and our sins. Only the application of his blood will cleanse us from our sins.

And yet we so often seem not to realize that it is thus with us. We fail to obey the directions which he laid down for all who would follow him into life eternal. And we become so hardened in our course that it does not affect us to make us repent when we know we have gone wrong, and must get back to the right road to have peace.

We stand too far off; we feel too much our own righteousness, forgetting that it is but filthy rags in the sight of God. "O come, let us worship and bow down: let us kneel before the Lord our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand."

It is just here that we need to be most careful, for man is prone to think of himself more highly than he ought to think. As a rule, we deceive



ourselevs more easily than others deceive us. Had there not been this tendency in man, Paul would not have given the warning he did, nor would Jesus have said that he who exalts himself will be abased. We need not fear outside enemies, for we have a protector more powerful than any of them. But as soon as we begin to trust in ourselves instead of him to whom we profess to have committed ourselevs, then we have opened the door for the worst enemy that mankind has to contend aganist.

We are not wise when we compare ourselves among ourselves and feel proud that we are not as other men. And when we are not wise we are most certainly foolish. And the foolish have no promise of anything that is desirable, neither in this world nor in that which is to come.

Though we cannot but know that the Lord has in his love for man given him wonderful powers, yet they are limited to the things of this world and are given only for a short and very uncertain length of time. We need to remember that all we have is given us, or lent to us, with the obligation of using it for the benefit of the one who gave or loaned it; and also we need to bear in mind that he

will come in such a time as we think not of his coming, and will demand settlement; he will want his own and the increase. To use for selfish purposes what has been entrusted to us for the use of the giver is not wise, and will not be commended when the time of final accounting comes round.

Our religion is a personal matter; and it is or should be the most important matter in our lives. It is easy, and common, for men to be deceived by others; it is easier and more common for men to deceive themselves. We cannot too much emphasize the fact that we have only one reliable source of instruction as to the manner in which to use our time and talents; nor can we too often consider our actions, comparing what we have done with what we know we should have done, so as to make the necessary changes in our actions. Each day should be summed up; delay is not safe.

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### **"INFLUENCE."**

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B. F. Masterson.

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Influence is a big word and far-reaching. It is a power flowing out of one's personality, and shapes the character of those with whom we come in touch. This is no

doubt what Jesus was alluding to when he said: "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

One shows his light by chaste conversation, moral conduct and modest appearance, which has a controlling power over the lives of those with whom we come in contact for good, and tends to the glorification of the Father. Christ had a divine personality, although His activities were confined to the limited territory of Palestine, and yet His life and teaching influenced individuals, homes, society and nations to the ends of the earth. "In Him was life; and the life was the light of man." Jesus said to His disciples: "Ye are the light of the world." For this reason has He instituted His church, composed "of a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who has called you out of darkness unto this marvelous light"; to show others how to live, that her influence might be felt to the end of the earth. "But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in Samaria, and unto the

uttermost part of the earth."

No doubt this is what Paul had in view when he said: "But we all with unveiled faces reflecting as a mirror the glory of the Lord, are transformed unto the same image from glory to glory, even as from the Lord the spirit. The Christian is the reflector, with an open face he looks upon Christ"; consequently he is reflecting in his life the life of Christ, and thus he is transformed into the image of Christ—from glory to glory—or from one degree of glory to a higher degree of glory.

As he continues to look upon Christ and walk in His light he becomes purer and holier in character, and thus becomes the light of the world, as Jesus was the light when upon earth; as the influence of Christ has transformed the Christian's life into the image of Him. So His life will influence those with whom he comes in touch to become transformed into the image of Christ.

Our influence over the lives of others will shape our future destiny; it will accompany one's personality to the final judgment, and there will either excuse or accuse the person. How important it is then that we walk in the light as He is in the light, that we may have fellowship one with



another. Light has no fellowship with darkness—absolutely not. The record says: “If ye walk in the light; if not, ye are in darkness; Have no fellowship with the unfruitful works of darkness; What communion has light with darkness?” If we walk in darkness our influence is a power for evil. If we walk in the light of the word of God, our influence has a telling effect for good. Believe me, we will be held responsible for the fruit of our doing in the final windup. The influence of a religious organization can be a power in breaking down the sins of a nation. Sixty years ago the temperance cause was in its infancy, and its advocates were looked upon as fanatics. It originated in the Society of the Quakers and the Church of the Brethren. It was not enforced upon the people by political or physical power, but it was taught to be sinful even to sell grain to distilleries, let alone to drink it or traffic in the stuff, until it had taken such a hold on the people that not only the churches throughout the United States advocated the temperance cause, but non-professors saw the impropriety of the traffic, and the Eighteenth Amendment was voted to the Constitution. That is what the influence of a

Christian people will do, yet comparatively few in number. How true, “That the Kingdom of Heaven is like to a grain of mustard”, which a man took and sowed in his field, which indeed is **the least of all seeds**, but when it is grown, it is the greatest among herbs.

The same can be said of the non-resistance doctrine which was advocated by the above named organizations, as well as by the Mennonite church, and its members had to suffer much in time of wars for refusing to take up arms against their fellow man. It was during the World War that ministers of certain denominations declared from the pulpit that men who died on the battlefield were like Christ who died for his fellow man. But today all seem to advocate the peace principle. In fact, it has taken such hold on the people that our nation is about to form a league with other nations to abolish war. That is what the influence of teaching will do. “Go ye therefore and teach all nations.”

The evil effects of intemperance and war have been taught from every angle—the negative as well as the positive side of the question has been brought out until it has such a convincing effect on the people which brought about the present results.



There is another doctrine when indulged in the opposite of its teaching is just as damaging in its effects, if not more so, than was intemperance. But the Church fell down on it, not because it was a wrong cause, but the passion for what it condemns is so deeply seated in human nature that even the church yielded to the clamoring for its abolition.

Consequently, she has lost her power of "influence" in favor of non-conformity to the world in vain and fashionable dress. It is worldliness in one of its worst forms, and is so deeply seated in the hearts of men and women that they will go the full length to gratify their desires, whether by legal means or otherwise, and console themselves by thinking there is no harm in its indulgence, because ministers do not cry against it.

If the evil effects of this sin were traced to the extent that the evil effects of war and intemperance are, people would be educated in the knowledge of its sinfulness.

It is indeed a prominent phase of worldliness, and we are taught in the Bible not to love the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. "For all that is in the

world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but of the world." (1 Jno. 2-15-16.)

It is the passion for fashionable dress that has taken possession of the hearts of the church people, and their influence is a power for evil instead of for good. The ministers have ceased to cry against this sin, consequently the laity feels justified, because "the watchmen are blind". They are all ignorant; they are all dumb dogs; they cannot bark." (Isa. 56-10.)

They say, "preach the positive and not the negative." But I notice in the churches where this rule is followed, the laity is not only clad in the height of fashion, but the gold ornaments and diamonds are in evidence. What a terrible influence to account for in the days of all days. Paul preached both the positive and the negative, when he said, "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety." He did not stop there, he also brought in the negative notice: "Not with braided hair or gold or pearls or costly array, but which becometh women professing godliness, with good works." (1 Trin. 2.) This language being included

in a solemn charge to a young bishop makes it doubly authoritative.

Must the doctrine of non-conformity be crucified on the cross of worldliness? Does it become the painful duty to be separated from a church organization in order to be separated from the world; or must conservatism be exchanged for so-called progressiveness? Which?

"Wherefore come out from among them and be ye separate," saith the Lord, "and touch not the unclean things; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters," saith the Lord Almighty. Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, "perfect holiness in the fear of God."

Long Beach, California.

## A HEART TO HEART TALK.

*THEO. INYERS*

Dear Brethren and Sisters, I feel impressed to say a few things regarding the Orion congregation near North Canton, Ohio.

Our congregation is composed of brethren and sisters who could not sanction the way things were going in the mother church.

We stood a unit in defending the plain teachings of the gospel while in the mother church.

We stood opposed to bazaars for the benefit of the church, opposed to sisters wearing hats without consent of conference, opposed to bobbed hair and opposed to sisters being in church for years who never wore a prayer veil, opposed to sisters going to school attired in boys' clothing, opposed to laying our older brethren on the shelf simply because they would not tolerate such things. Of course there was preaching and teaching against the general trend into which the church was moving, accepting lodge members and members in every conceivable sin who apparently made no change whatsoever that could be seen by those round about them.

In fact, such were being received and fellowshiped that in former years had they done thus after they were in the church they would have been disfellowshipped and justly so.

However, because we stood firm against these things and for this cause, regardless under what other pretenses it was done, a committee of seven elders of the district was called in to care for the official body, who I can say had given freely of their means and



life to make our local church what she was, not only the building but the congregation as well.

In some of those elders we held the most sacred confidence, men whom we had reason to believe would stand four square for the gospel, who deliberately turned and instead of holding the members to conference ruling simply turned down those who would try to live in harmony.

But these are unpleasant memories and we want to leave those things behind and press onward to the mark of the high calling as it is in Christ Jesus.

But suffice it when I say that we still stood firm and met for worship in homes and school houses until the first conference in Plevna, Ind., when the Dunkard Brethren Church was organized.

After coming home, having received an inspiration at that meeting and thanking God there would be an organization that would help us carry out our convictions, we unanimously decided to build a church house. I want to say right here we did so feeling that the polity book as passed there would be our guide.

I also want to state that we have a nice plain, well-built house that is nearly out of debt and not a soul was asked

to pay one cent. It seems like the working of miracles to see how willingly members have given of their time and means that we could have a place to worship our loving Father in Heaven.

All this we have done amidst the most unkind and unChristian criticisms and misrepresentations.

We are 180 miles from the nearest congregation of Dunkard Brethren. I wonder that we have been able to so stand. When evangelists made a house-to-house canvass urging our members to return as well as misrepresented stating that in Indiana they were going back and soon they would all be back, etc., etc.

I thank God, however, not one left our ranks. We had carefully considered what we were doing and I tell you many are the spiritual feasts, spiritual songs, spiritual prayers we have enjoyed together. We have been led into green pasturage by our great Shepherd. We crave an interest in your prayers that we may continue to thus worship.

We have baptized three and grown to the number of 71, out of which God has called two, and it became our painful duty to disown one.

Brethren, this is a pretty good record under these trying circumstances, yet we do



not want to boast. We only feel it was the hand of God working.

I am sorry to say, however, that when all the things from without failed to undermine our ardor that, after building our house, having done so on the feeling that the Polity as unanimously passed at Plevna, was to be our guide, it is most wonderfully disheartening to feel that we are taking those scriptural decisions one by one and making them more drastic and going, we feel, to an opposite extreme.

Brethren, remember that, when some of you were opposing this move, some in severe criticisms, others only viewed it passively, and others could not see their way clear, I say remember, some of us were at that time already in the heat of the battle for right. Ours was among the first churches to be dedicated.

We are thankful for all who will come in the future and feel that many will come when conditions reach them as they did us.

But, Brethren, let us not go to extremes; it is not said that because the mother church is going to one extreme that we should swing off to the other.

Let us learn a lesson from the young chickens. There is a breaking out of a streak of cannibalism among them in

which they deliberately pick some of the weaker ones to pieces to the extent they die.

I say let us be careful of spiritual cannibalism. When I read some of the articles in the Monitor and hear the trifling things that are almost disrupting local churches, the best way of expressing my feelings is by calling it spiritual cannibalism.

Brethren, we are to fight, but the enemy of God and our souls, and not among ourselves.

I thank God that as the years move on I can see a change for the better and not for the worse, as predicted by our censors, so why all this jangling and all these queries.

Brethren, we will never be more united than when we passed that Polity booklet at Plevna and I feel sure that it would be enough without so many definite rules that only cause confusion and trouble in our local churches.

Brethren, do you remember that we only needed to vote on one item in that booklet and that was regarding the prayer veil? All the rest when objections were called for there was none. Do you remember the overwhelming majority in favor of passing that item as it stands in booklet?

I say again it was upon the

strength of this that our house stands where it is.

We are still hopeful that certain conditions as existing in certain parts of our brotherhood will not be forced upon us.

Brethren, let us pray one for another.

North Canton, Ohio.

## NEARNESS TO JESUS.

Reuben Shroger.

Jesus saith unto them, "Come and dine." (John 21: 12.)

We get near to one another when we eat together. The Lord's Supper is a fellowship meal. Question: What is implied in nearness to Jesus? Faith in Christ. To trust your salvation to Christ's hands is to get near Him. Repentance. No man can get near to Christ who does not forsake his sin. Repentance is ceasing to do evil and learning to do well.

Nearness to Jesus is not mere bodily proximity. Judas was as near to Christ in body as some of the others. But still how far away from Him he was.

It is not mere knowledge of a person. We may know a great deal about a man and not get close to him. It is not mere acquaintance. How many

of your acquaintances can you get close to?

Nearness includes friendship. Two friends get close to each other. Example: David and Jonathan, Paul and Luke, Damon and Pythias. Sympathy is suffering. Being persecuted for Christ's sake. Sympathy with Christ's universal mission to the lost. Get close to Christ because of their sympathy with His work.

He who brings one to Christ is brought near to Jesus.

Secret prayer; talking to Jesus and letting Christ talk with you out of His word. In short, nearness to Jesus implies love to him. Love is the great unifying principle. Love makes husbands and wives one, children and parents one, Christians one. "By this shall all men know that ye are my disciples, if ye have love for one another." Love will enable you to realize your nearness to Christ. What are the means employed to bring us nearer to Christ? A feeling of need. The woman who felt her need of healing and thought if she could only get near enough to Christ to touch the hem of His garment she would be healed. I refer the reader to the ten lepers and blind Bartimeus as examples. Other means we mention that will bring us nearer to Christ. Reading the Scriptures, pray-



er, and meditating, attending preaching services, and engaging in Christian work. There are extraordinary means used to bring us nearer to Christ. Great calamities. God can bring much good, great sorrow, great loss will bring us nearer to Christ. Extraordinary means led Saul of Tarsus to Christ.

We should let the ordinary means of grace lead us nearer to Christ. Why should we be concerned about getting near to Jesus? Because of the dignity or the high honor of getting near to one so great, and good, and mighty. James and John wanted to get on each side of Christ on His throne because of the dignity of the position. People love places of honor. There can be no greater honor than getting near to Him who is King of Kings and Lord of Lords. It will make us more like Him for we shall see Him as He is. It will make us more useful. You catch His spirit of usefulness. Andrew did, so did Phillip, and many others. Reader, get close to Christ and His work will not drag. It will fit us for Heaven. Heaven is a prepared place for a prepared people. It will make us meet to be partakers of the inheritance of the saints in light. May God help us all to get near to Jesus, in

thought, in sympathy, in purpose, in usefulness and in love.  
Greentown, Ohio.

After the services on Sunday morning, June 22, the writer was given a slip which contained the following Scriptures: Matt: 7:1-6 and Rom. 2:1, and was asked to deliver an address thereupon some time after we return home from a series of meetings to which we will go soon. After thinking these Scriptures over it gives the writer a lot of concern, and so the following: First, the subject that was given, Faultfinding or Condemning in Judgment. V. 1 "Judge not that ye be not judged." A most wonderful statement, note from whom it was given, and then think that it was given to me, and then, am I able to judge my brother? No, no, no! For I have all that I can do to judge self. A delicate and difficult subject for one to undertake to do with another. In this Scripture Christ does forbid it to be done. In V. 2, he says that we are under the same thing. V. 3, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" And right here we want to say that if we as professing Christians would just go to those whom



we think wrong, and ask them the motives that prompted the act, or statement, I am sure that, in most of cases, at least, all things could be understood and would not need judging. It is not an easy thing to say to my brother, let me pull out that mote in your eye when he looks at me, he sees a big long beam in my eye do you think that he would feel like trusting me? I say again No, no, no. V. 5, Jesus calls that kind of a person a hypocrite. Wouldn't I look fine to appear before him and have him say, "Why, you hypocrite, I never knew you?" Oh! how sad an estate for one to be in, and yet there are lots of folks that are doing that very thing. Why, Jesus says so Himself; for He says many shall come to me in that day and say "Lord, Lord, have we not cast out devils in thy name, and in thy name done many wonderful works?" and yet He shall say, "Depart from me ye that work iniquity I never knew of." Oh! how sad a mistake to say, "Why we are sure we are going to Heaven," and then for a trifling little thing as that to bar us from entering in. Well, this is Christ's own words. Now let us look at the second Scripture: "Therefore thou art inexcusable, O man, whosoever thou art that judgeth: for wherein

thou judgeth another, thou condemnest thyself; for thou that judgest doest the same things." First, we cannot be excused if we indulge in these things. To accuse someone else is to do naught but judge him, therefore, we cannot do so, and be clear before God.

Second, the word plainly says that if we do so, we are guilty the same as the other. And then, what better than they? We are all alike in the sight of God, and therefore are going the same road. For I find that God says that with Him there is no respect of persons. Well, but says someone, "you did not say what we shall do in these matters." Well, my dear reader, if you carefully watch your lives and try to follow closely the teaching of the Master, you will find that I have told you what you are to do; just what you hear Him say, go right to the one that errs and, in the spirit of love, tell him of the good things that he has done, and then when you have won his confidence, you can be able as Paul of old to tell him where you think he is wrong, and in nine cases out of every ten, you can make your point of correction. But listen to me, isn't it a fact that, instead of doing as we have promised, and as the Blessed Master has told us to do, we just do the

opposite, and then invariably it makes things worse?

But may God richly guide us in the way that He would have us go, so that in all of His work, and in whatever we undertake to do, that it might bring about the best for the interest of His work and kingdom in the world, and be helpful to those with whom we come in contact. We are not sure for what purpose this little slip was given, but we are sure that it was meant for our good, and may God help that this little message may help us all to live closer to the teachings of the Master and so gain an inheritance in the everlasting kingdom above.

In men whom men condemn as ill

I find so much of goodness still;

In men whom men pronounce divine,

I find so much of sin and blot,  
I hesitate to draw a line

Between the two where God has not.

And so ill leave the drawing line

For him who knows the hearts of men.

D. S. Flohr,  
Shady Grove, Pa.

## JESUS, THE DOOR.

Mildred Kelley.

"Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (John 10:9.)

The people fo today are looking for some other way to get into the sheepfold. They don't want to humble themselves to enter through the right way. It is said that if they enter another way it is the same as a thief and a robber. So many are climbing the other way. In John 10:7-8-9, "Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep.

"All that ever came before me are thieves and robbers, but the sheep did not hear them.

"I am the door, by me if any man enter in he shall be saved and shall go in and out and find pasture."

We surely must know if we are entering in the right door and if we enter through Jesus we know that we are going the right way.

"For a great door and effectual is opened unto me and there are many adversaries." (1 Cor. 16:9.)

Poplar Bluff, Mo.



## NOTES FROM THE ORION DUNKARD CONGREGA- TION, NORTH CAN- TON, OHIO.

June 15th, Brother Robbins of West Milton, Ohio, began a series of meetings for us continuing two weeks. Closing with a communion. Our brother did not shun to declare the whole Gospel. He earnestly contended for the faith once delivered unto the saints. Delivering 17 sermons with power and demonstrations of the spirit. Immediate results, four precious souls made the good choice, one an elder from the Church of the Brethren. Those who have been added to our number are at the age they are at their best, physically and mentally. They will add much to our strength and influence. Numerically we number about 70. Three elders, one minister, five deacons. We have a live and interesting Sunday Schol. It is certainly encouraging to see the beginners, Juniors and young men and women go to their class rooms, there to be taught God's word. Right there is the hope of the church. We have teachers who are well qualified for the task, having had experience in day school teaching, hence are onto the teaching busi-

ness. We also have several excellent song leaders which adds much to the Sunday School and church services. It is enjoyable indeed to praise God in song. We also conduct a Bible Study every alternate Sunday evening in which our young people take part, in fact, act as leaders of same. We believe in giving over young people something to do, in that way develop them for useful service for the church. To hold them off at arms length will not develop them but discourage them, and they finally lose interest in spiritual things and give up.

We are located in a good farming country, and in a great manufacturing center. We have, however, about 200 miles to the nearest Dunkard Brethren congregation. We have hard problems to solve, difficult conditions to overcome, surrounded as we are with popular churches, and Church of the Brethren congregations. With united efforts and God's help we will succeed. We need, however, to be on our guard (as well as other Dunkard churches). So we don't become extremists. Extremes are dangerous. We pray that we may be true to Him who died for us, and



when life's battles are over  
be received into glory.

Reuben Shroyer,  
Greentown, Ohio.

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o **NEWS ITEMS** o  
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### PLEVNA, INDIANA.

The Plevna Dunkard Brethren congregation met in quarterly council Saturday, June 21, 1930. Our elder, Bro. L. I. Moss, of Wauseon, Ohio, in charge. Business of the meeting was disposed of in a pleasant and orderly manner. Sister Margarette Calvert and Sister Olive Deardorff and son and daughter of the latter moved from Cando, N. D., to Plevna, and Sister Calvert and Sister Deardorff have come over from the Church of the Brethren at Cando, N. D., and will now be identified with the Dunkard Brethren here. We also have one addition by reclamation and two lost by disowning, leaving our number belonging to the Plevna congregation of 71. Bro. Moss remained till Sunday afternoon, June 22, and preached Saturday evening and Sunday morning two powerful sermons. May the Lord bless Bro. Moss as he goes from

place to place preaching the whole gospel. We have decided to have an all-day meeting prior to our Love Feast, which is always on the first Saturday of October. Bro. L. W. Beery of Union, Ohio, is to hold a two weeks' series of meetings this fall, commencing September 20th, ending with our Love Feast. All who can, are cordially invited to be with us. All those coming by train can come to Greentown, Ind., and call the undersigned by phone and I will see that you get out to the meetings. The official body here has outlined the Sunday school lessons for the next quarter from the New Testament, which we believe will be better than the International Quarterlies. We desire the prayers of all God's people that we may grow more spiritual if not in numbers.

J. A. Leckson, Cor. Sec'y.,  
Greentown, Ind., R. R. 2,  
Phone 219-C.

### BETHEL, PENNSYLVANIA.

We, the Bethel congregation, met in regular council on Saturday, June 21, with our Presiding Elder, Bro. J. L. Meyer, in charge, who opened and moderated the meeting which was conducted in a very orderly manner. Bro. Meyer also stayed with us for Sunday and preached some

wonderful spirit-filled sermons.

There will also be an all-day harvest meeting at the Wolf Union House on the 3rd of August, hoping to see a good representation from the neighboring congregations.

D. F. Ebling.

### **Bryan, Ohio.**

The members of the Bryan Dunkard Brethren church met in regular council on May 29 at 1 o'clock. Bro. Moss opened the meeting by reading a chapter and gave a few remarks. All business was transacted in a plesant manner.

We ask an interest in the prayers of all for the work at this place that we might hold out faithful.

Velma Sponseller.

### **McCLAVE, COLO.**

We, the members of the Cloverleaf Dunkard Brethren church met in regular Quarterly Council June 28, 1930, with our elder in charge. The business was carried on in a very pleasant manner. We expect Bro. J. P. Robins to hold a series of meetings sometime in October which will be followed with a love feast.

We extend an invitation to anyone passing through on the Sante Fe Trail highway to stop with us. Our church is

located two miles east nad one mile north of Hasty, Colorado. We are few in number and need the prayers of others of like faith.

Sister M. A. Roesch.

### **NOTICE.**

Someone left a pair of black bone glasses on the table at Conference. The owner can get them by sending postage for their return.

D. S. Flohr,  
Shady Grove, Pa.

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### **OBITUARIES.**

#### **Benedict Ruff.**

Brother Benedict Ruff, son of Peter and Barbara Ruff, was born in Fulton County, Ohio, February 28th, 1847, departed this life at his home in Williams County, Ohio, June 28th, 1930. Age 83 years and 4 months.

In the year 1872, on the 19th day of December he was united in marriage with Elizabeth Siegle and to this union was born ten children, seven sons and three daughters, one son preceding in infancy.

Father Ruff was one of the pioneers and did much for the improvement of his country.



In the year 1875 he with his wife united with the Dunkard faith in which he lived and labored until the death angel called him home, he and his wife being members of the Pleasant Ridge Dunkard Brethren church.

Thus he leaves a beloved wife, six sons, three daughters, twenty-eight grandchildren, two great grandchildren, one brother and many relatives and friends to mourn his departure.

Funeral services were held at the home conducted by the writer, assisted by H. Richner of the Amish Mennonite church, according to his request.

His tribute of respect was honored by a very large assembly of people.

D. P. Koch,  
Montpelier, O.

### **Daniel Pletcher.**

Daniel E. Pletcher died at one o'clock Friday afternoon, March 14, 1930, at the home of his daughter, Mrs. N. G. Terwilliger at Champion, Pa., following an illness of about three weeks of influenza and pneumonia, aged 81 years 21 days. He was born February 21, 1849, near Trent, Somerset County, Pa., son of the late Samuel and Elizabeth Pletcher. He was married to Martha Miller in August, 1874. To

this union were born three sons and three daughters, namely: Jeremiah M. Pletcher, Rockwood, Pa.; Clark M. Pletcher, Creston, Ohio; Rev. Irvin R. Pletcher and Mrs. Iva Dumbauld of Connellsville, Pa.; Mrs. Anna Solomon and Mrs. Laura Terwilliger of Champion, Pa.; twenty-three grandchildren and thirteen great grandchildren; also two brothers, Simon Pletcher, Owensdale, Pa., and Abraham Pletcher, Somerset, Pa., and one sister, Mrs. Sarah Folk, Fort Hill, Pa. His wife died twelve years ago. He was elected deacon in the early eighties in the Indian Creek congregation. During that time he served the following congregations: Jacobs Creek, Pa., Middle Creek, Pa., Maple Spring, Md., then returned to Indian Creek where he lived about 35 years. He was a retired farmer.

In August, 1927, he lined up with the Dunkard Brethren at Oakland, Md., Bethel congregation, and was a faithful member until his death, and we feel our loss is his gain. He had the privilege to attend three love feasts and one district meeting at Mechanicsburg, Pa., in 1928. Funeral services were held at 2:30 o'clock Sunday afternoon at the County Line church of the Brethren where he was a



member for many years, by Rev. R. E. Shober, pastor of the Church of Brethren in Connellsville, Pa. Interment in the Mount Nebo Cemetery.

Over four hundred persons attended the funeral.

Della Mellott,  
Oakland, Md.

## DISCIPLINE.

Geo. Studebaker.

Webster defines the above subject to train, to educate, to bring under control. Observing the loose manner in which many of our churches are conducted today set me to wondering what effect the same loose management would have on our army. How long would we have any army at all? It would be nothing but confusion and discord. The leaders well know this would never work. Hence their strict discipline. And then I thought of our Blessed Master's words when He said: "The children of this world are wiser than the children of light." And then I thought if our church leaders would use a little of the same common sense methods that our worldly leaders do how much better it would be for all concerned. Think on these things.

Langley Prairie, B. C.

Statements like the following are very suggestive and helpful. Of course we did the correcting, and the article will appear in the "Monitor".—Ed.

"Dear Bro. Editor: I am sending you a few thoughts for the Monitor if they are worth anything with your corrections. If not, cast them aside. Wishing The Monitor every success."

## NOTICE.

Clerks of Churches: Send in orders for number of annual Conference Minutes wanted at once so we know how many to have printed. Price 5 cents each.

B. E. KESLER.

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o  
o POEMS o  
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## THE MUSIC BOX IN CHURCH.

And must I be to judgment brought

And answer in that day,  
For placing here a Music Box  
That's in my brother's way?

### Chorus:

We are passing away,  
We are passing away,  
We are passing away,  
To that great judgment day.

Yes, Jesus said, "I am the way—

The gate is straght and true,

But secret scheming found a way

To get the Organ through.

Jesus in all his humble walks,  
Amongst the greatest throng,

He never had a Music Box  
To lead him in a song.

Our leaders that we thought  
were true,

When peace and love  
abound;

But now a sad reverse we see,  
With Music Box are found.

The Music Box is in the lead,  
It's played with great array.  
It only serves to block the road  
Upon the King's highway.

Installing of the Music Box  
Without a law to guide,  
It only saddened loyal hearts  
And caused a church divide.

The former church united was,  
In fellowship and song,  
But when the Music Box came  
in

This union soon was gone.

The loyal true and faithful  
ones,

In Jesus' ways go on;  
The Music Box that's in the  
lead

Is surely going wrong.

In that great and awful judg-  
ment

You'll hear the Savior say,  
"Why did you place this Mu-  
sic Box

Thus in your brother's  
way?"

And when before that bar you  
stand,

And God shall question thee,  
When Jesus comes to judge  
the world,

What will your answer be?

John Sleppy.

Bradford, Ohio, R. F. D. 2.

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# BIBLE MONITOR

VOL. VIII.

August 1, 1930.

No. 15.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## LAWFUL BUT NOT EXPEDIENT.

In this world of change, perplexing questions often arise which challenge the best there is in us in the way of wisdom and discretion in deciding our course of action. And when a decision is finally made, even then we may be convinced later that the decision was not wisely made. This is true in all the affairs of life, socially, morally, and religiously.

In all such situations, we naturally take into consideration the legality and the expediency of the matter, and it differs little which we consider first, the legal or the expedient phase of the subject.

It may be well for us to consider some religious problems that just now are of importance to us as a church.

As a matter of history that may be of interest we note the following: What is now the Dunkard Brethren Church grew out of a "reform movement" in the Church of the

Brethren, sponsored by a number of "loyal and faithful" brethren and sisters.

To strengthen the work and become more united in their effort, a "general meeting" was called which met at Denton, Md., September 12, 1923, at which a "Declaration of Principles" was adopted as a basis of operation. At another "general meeting" at Uniontown, Pa., the "Declaration of Principles" was again "approved", June 5, 6, 1924. The next "general meeting" was held at Wauscon, O., June 4, 1925, when the "Declaration of Principles" was again "approved" and a petition formed and presented to Standing Committee which was ruled "out of order". This action only tended to show the futility of our efforts at reforms and to force us to some other course of procedure as a redress for our grievances and relief to our consciences. Accordingly, another meeting was called which met at Greentown, Ind., June 23, 24, 1926.



At this meeting a committee was appointed to "form a plan of action". This committee "recommended the use of the Declaration of Principles from which to work out a platform for a new organization", and "as a doctrinal standard".

Up until this time peace and harmony prevailed to the fullest degree. A new organization was formed and all were full of zeal and enthusiasm at the thought of being able to dwell together in unity and of having a church home where they could worship together in the beauty of holiness, unhampered and unhindered.

The "Bible Monitor", which was now in its fourth year, was made the church organ and has been loyally supported by the church ever since and continues on, "contending earnestly for the faith once for all delivered to the saints".

From this time on the "general meeting" has been styled the "general" or "annual" Conference and convenes on the first Wednesday of June annually, the first of which convened at Goshen, Ind., June 1-3, 1927. At Conference the Declaration of Principles was ordered put into booklet form and has since been styled the "Dunkard Brethren Church Polity". The harmony that prevailed in that first Conference is shown by the fact that

while the voting body was composed of the "elders, ministers, deacons and laymen present", yet "a vote was required on one question only", and a very small minority opposed its passage.

From that time on certain changes in the "Polity" have been urged. Some of these have been made, others are in contemplation. As a matter of fact, these changes are lawful, but are they expedient?

Up to this time, and even till now, the Polity says: "Veiling or covering their heads by Christian women in times of worship is of divine appointment. A plain white cap covering the head meets the Scriptural requirement." The Polity also says: "Divorce and remarriage on the part of Christians, except for the cause of fornication, is forbidden in the Scriptures." The Dunkard Brethren Church was organized on this principle of doctrine and with this understanding. And the agitation of these questions now, and the desire for a change on the part of some, while lawful, may not be expedient, for it is certain such agitation does not, and such change would not, tend to a greater or more perfect unity and harmony than has prevailed in the past.

Not only these but all the other doctrinal statements in

the Polity were earnestly prayed over and carefully thought out before they were placed in the Polity, with the desire that in all things the mind of the Spirit might be set forth. And while anything purely human is imperfect and subject to improvement, and a change may be lawful, yet all changes are not expedient or for the best. And this may be true of some changes already made. Changes made to gratify the fanciful idea of some fanatic or hobbyist may be sadly lacking in expediency.

Under certain conditions it may be easy to vote a paper "up", to pass it, but that does not prove the paper is right or that it is expedient to pass it. Likewise, under the same or other conditions, a paper may be voted "down", but that is no proof the paper is wrong or that it is inexpedient to pass it. In all such cases no attempt should be made to take advantage of the situation. It would be very inexpedient to do so, and yet there is no law to prevent it, unless it is the unwritten law of due consideration.

In our present system of voting there is a possibility, if not a danger, of becoming ecumenical or sectional in our decisions. This, of course, would be unfortunate, and very inexpedient, although lawful, for

we created the voting system now in use. It is highly probable this system will be changed in the near future to one in which the voting body of Conference will be more equally distributed over the brotherhood.

Then, too, it may be lawful to pass any sort of decision without taking into consideration the probability of it being carried out or of being ignored. To make a ruling that would be impracticable, discriminating, unjust, or that would bar the use of helpful agencies in carrying on the Lord's work would be inexpedient, and only tempt and invite disloyalty and disobedience. The best government results from the enacting of rules or laws which "we, the people, do ordain" or by which we willingly consent to be governed. And these rules, so far as possible, in our case, should be founded on clearly implied or expressed statement of Scripture.

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### OUR FIRST MISSIONARY JOURNEY.

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It was the writer's happy privilege on May 12th, through some previous arrangements, to embark upon a little missionary journey. Having a desire to attend Conference and also having some calls in the



east for some meetings, it was decided to make it all in one trip. Accordingly, at 4 p. m. of the aforesaid day we reluctantly bade goodbye to a kind and loving companion and three darling little ones, boarded a train and soon became interested in the scenes along the way as we sped along.

Leaving Dayton, O., our first destination was Harrisonburg, Va., via Cincinnati, O., and Staunton, Va., over the B. & O. Railway. All went well and night gradually came on. With its coming, preparations were made for what sleep we might get on a day coach. Not being used to that kind of a bed, it was a long while before sleep came, and then it did not last long. About midnight some commotion at a station ended the sleep and as it was nice and moonlight, we again became interested in the changing scenery without.

From this time on there were many beautiful sights to keep one interested. As we journeyed eastward, the country became more rough and many beautiful rivers, valleys and hills were traversed. We finally arrived in the mountains and dawn found us in a pretty valley, traveling by the side of a meandering river. It is truly an interesting occasion for one who has never seen

mountains to gaze on such great heaps of earth and rock covered with such beautiful trees and undergrowth. How anyone can behold such things in nature and doubt the existence of a Great Creator and God is beyond the writer's conception. How thoughtful of our Maker to prepare such a place of beauty for us to live in. As we came into the higher mountains there were many tunnels to go through and, being a clear sunshiny day, the contrast was very pleasing. The train finally brought us out into the pleasant Shenandoah Valley and headed northward. In some of the rougher country, one wonders how the people make a living, but in the valleys are some fine farm homes. As the morning advanced we arrived at Staunton, and not long after to our first stop, Harrisonburg. Here we were glad to find awaiting us a dear brother and wife, who soon landed us in their home some six miles out, and made us feel welcome. Being a stranger in the community, with not very much experience in evangelistic work, and knowing not very much had been done in the section along the line of the Dunkard Brethren movement, it was not without some misgivings that we went out to services that night. The first meeting was



**BIBLE MONITOR**

Poplar Bluff, Missouri, August 1, 1930

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



held in what is known locally as Shady Grove Chapel. The meeting had not been noised about much, yet we had a nice little audience for the first service. Those present came with a desire to hear the Gospel and we had a pleasant hour of worship together. Each evening the attendance grew and much interest was manifest in our work. As our time was limited to five days at each point, the time for closing the meeting soon came. Just at the time when we closed, interest was such that we believe much good could have

been done could we have continued a week or so longer. On Saturday afternoon, the last day, we enjoyed a pleasant communion service in the home of a dear brother just preceding the evening service. It was not without many regrets that we closed the meeting that evening; yet because plans had been made thus we were forced to do so. We reluctantly bade these kind folks goodbye and were taken some 20-odd miles by a dear brother to begin the meeting on the following morning at the next point. Here, too, we found a nice audience to speak to, in a good little chapel which the brethren have purchased and placed in order. Again, each service the attendance grew until the fifth evening the house was about full and folks were very much interested. How we wished this meeting could continue longer, too, but time forbade, and we very regretfully said goodbye. During these few days of meeting at these points, we did quite a little visiting in homes and can truthfully say we have never been in a community where people in general were so kind and good-natured. Coming into this section almost a total stranger, in these few days of association we formed acquaintances which made us seem as if we had

known each other all our lives. It is remarkable what ties there are that bind those of like faith. When people of the same faith and practice get together it makes no difference from what state or country it may be, there is no such thing as being strangers. We feel right at home together. I believe such will be the condition in heaven. No strangers there. Although they may be there from every nation under the sun, we will all be brethren; will feel at home and be on the same level. Children of the same great Father. Heirs of the same promise. Having attained this relationship and inheritance through obedience to this wonderful Book which has been given to us by men of God who spoke as they were moved of the Holy Ghost.

Again we found ourselves on the train, headed for Pennsylvania. As you go north from Harrisburg the country is rather rolling in the valley. Some good farming land but much of it used for grazing. There are some nice orchards along the way, too, in places. As the train nears Harper's Ferry there is some very beautiful scenery. A few minutes spent there is worth anyone's time. All went well and as the evening came on we neared our destination, arriving at Hagerstown a little after 8 p.

m. Here a brother and family were awaiting us and soon we were comfortably situated in their home, ready for a good night of rest. Plans had been made to attend a Love Feast the next day about 25 miles down in Maryland. So in due time, after a pleasant drive through the mountains, we arrived at the Mountain Dale Church and enjoyed a very uplifting afternoon of services. In the evening a nice band of members, with quite a few from neighboring congregations partook of a service long to be remembered. Another night of rest and we journeyed to Waynesboro, Pa., where we were scheduled to have a week of meetings. Here the members have their services in a pleasant church house nicely located, belonging to the Brethren in Christ. For the first service we had a nice audience of eager listeners and each evening following found a good crowd present who seemingly enjoyed the meeting very much.

Came Saturday evening, and we must close the meeting, much too soon, but plans had been made for a communion meeting on the morrow.

The day dawned clear and soon a large crowd had gathered for the services. Being quite a few ministers present, there was no lack of speakers,



and we enjoyed a day full of helpful messages. In the evening the tables were completely filled and a very nice service was enjoyed by all. Certainly, such occasions and experiences ought to help us live better lives.

The succeeding four days found us at Rhoades Grove enjoying another Annual Conference to the fullest extent. There was much joy in renewing old friendships and making new ones, and from early morning till late at night the time was well spent and the experiences will not soon be forgotten. The work of Conference moved along as good as could be expected under present conditions and we believe the decisions will give general satisfaction and are for the betterment of the cause. To this end let us all work, hoping as the work grows we may continue to have the highest amount possible of peace, love and unity among us. The closing day soon arrived, goodbyes were said and all departed to their respective fields of labor, with many helpful things received from the messages and associations together. The writer with the company of two brethren from Kansas embarked on a "Greyhound" at 7 a. m. Friday and were soon speeding homeward. Our bus

had seen considerable service and developed quite a little trouble through the mountains, but with the scenery and company, the experience was not unpleasant at all. Much mining country and many towns, large and small, were passed through. The day soon passed and we prepared for another new experience—that of sleeping on a bus. Although we had reclining seats and good roads, quite a few of us found it quite difficult to obtain any sleep. Nevertheless, the night soon passed and morning found us nearing home at a rapid rate, arriving about 8 a. m. Giving the brethren goodbye at the bus, the writer was soon at his home, where we had a happy reunion. Although rather tired and worn out because of the activities and lack of sleep for a month we rejoice that our God has been so good to us in caring for and returning us safely again. There is a certain satisfaction that comes from preaching the Gospel. Although you may not see many visible signs of accomplishment from your efforts, yet God has said that His word would not return unto Him void, but would accomplish that which He desired.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and



of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20.)

L. W. B.

## NAVAL LIMITATION TREATY.

Lewis B. Flohr.

As a people who believe in peace, because it is the will of God, we might profit by noting the international efforts looking to reduction and limitation of armaments. From the selfish viewpoint, because we pay taxes in one way or another, we might interest ourselves in this matter, but this phase is small, even insignificant, compared with the spiritual phase involved.

Many of us know that at the instance of President Hoover, a naval armament limitations treaty was formulated by a conference held in London this year. That treaty, to become operative, needs the sanction or ratification of the adherent countries, and it is now before the Congress of our own country for that purpose. Its consideration brings to light the opposition to reduction or limitation in equipment and preparation for war. Secretary of

State Stimson, in a recent address, said that the treaty prescribes a complete limitation and a cessation of competitive building between the navies of America, Britain and Japan—the three greatest naval powers of the world. Between them, if this treaty is ratified, there is to be no further naval competition or the rivalry, suspicion and ill will which is sure to arise out of it. With these three powers, two other powers—France and Italy—have joined in certain important agreements in the treaty. They have joined in a six-year extension of the battle ship holiday. They have also joined in a covenant to outlaw ruthless submarine warfare—the kind of warfare that dragged America into the Great War. And finally they have given to the limitation treaty of the other three powers their approval and hearty concurrence, with the promise to continue their own negotiations in the hope of ultimately joining the other three in a similarly complete limitation.

He then proceeds to show how opposition to any such treaty comes from those whose occupation or calling it is to fight in war, or rather to command others to do the fighting. He treats this feature of the matter as follows:

This limitation treaty si now

pending for final ratification in each of the three countries to which its full restrictions will apply—America, Britain and Japan. In each of these countries it is exciting vigorous opposition in certain quarters. But the source of this opposition and the arguments which are made against it give fresh evidence of its true value and of the real basis upon which it stands. In each country the opposition comes mainly from some extremists among the professional warriors of that country, while at the same time in each country civilian public opinion is giving it overwhelming support. Furthermore, the things which are said in criticism of the treaty by warriors in one country are directly in conflict with the things which are said in criticism of it by warriors in the other countries. American admirals are saying that the treaty will not establish parity between America and Britain but will make the American navy inferior to the British navy. At the very same moment British admirals and ex-lords of the Admiralty are declaring that the treaty imposes naval inferiority upon Great Britain and supremacy upon the United States. American admirals are declaring that the treaty makes impossible a successful war with

Japan, while at the same moment Japanese admirals declare that the treaty makes it impossible for the Japanese navy “adequately to protect the Japanese nation”. In Japan one unfortunate naval officer is reported to have committed suicide as a protest against the treaty, and two others have recently resigned for the same reason.

Out of this clash of opinions two results are clear. First, that a treaty so evenly criticized on opposite grounds by extremists in all three countries must come pretty near to the central line of fairness and justice between all three. All treaties which like this one involve a compromise of opposing interests must necessarily contain some concessions by each party. In the case of this treaty the concessions are apparently so evenly distributed that exactly opposite results are being claimed to flow from the treaty in each of the three countries. All of these predictions of evil can not be true; probably none of them are.

But there is a deeper reason why these criticisms should not prevail against the treaty. The critics are naval officers—fighting men. They are handicapped by a kind of training which tends to make men think of war as the only poss-



ible defense against war. It is not their function to consider the preventive measures of international relations which are intended to make war less likely. They do not weigh the factor of international good will or rightly evaluate machinery which will prevent war by substituting other remedies for the settlement of disputes between nations. They are thus likely to be blind folded to one-half of the horizon—a very important half. Under these circumstances they are naturally against all naval limitation. For it is difficult for them to see that naval limitation itself by checking mutual suspicion and promoting good will is one of the most effective preventives of war. It is hard for them to realize that a navy which seems to them merely large enough for defense may seem to the other nation to be so large that it must be intended for offense. They thus are apt to ask for larger navies than the man who can see the whole horizon. It is especially difficult for them to make the decision which must be made by every government as to the proper size of an armament reasonably sufficient for defensive purposes but which will not seem provocative or disturbing to other nations. In the language of the Prime

Minister MacDonald, when he was here last year, "They are willing to take the risks of war but they are not willing to take the risks of peace."

Do not misunderstand me. I have no intention of including all naval and military men in this criticism. It would be a gross injustice to the two services and to the many broad and fair minded officers within them. For two years, as Secretary of War under President Taft, I had the honor of being in constant association with the officers of the General Staff of the Army, and among them were many men whose grasp of these questions were conspicuously broad and fair and statesmanlike. Again at the London Conference we delegates had the benefit of assistance and advice of the Commander in Chief of the American Fleet, Admiral Pratt, as well as of several other able naval officers than whom I cannot imagine men with fairer minds or a better-balanced view of all of the conditions which entered into the making of the treaty. Admiral Pratt's statement in favor of the treaty before the Senate Committee on Foreign Relations was conspicuous for its statesmanlike analysis and fair appraisal of the opposing elements of the problem.



I am speaking of a tendency—the tendency of the professional military viewpoint. That viewpoint has cropped out in all three countries in respect to the treaty and it has been conspicuous in some of the testimony which has been given before the Senate committees. It is narrow. It only covers a portion of the field which must be considered in matters of national security and defense and its limitations and dangers have long been recognized by the American people.

From the very foundation of their Government the American people have placed the decision of these matters in the hands not of their admirals and generals, but in the hands of their civilian representatives. By our Constitution the size and character of the **American Fleet**, so far as it is determined by appropriation, rests with the President and Congress; so far as it is determined by treaty it rests with the President and the Senate. The naval officer is relegated to the function simply of giving advice on technical matters to these civil officers who have the duty of making the decision. In these respects the American people have only carried out the traditions and methods of all the English-speaking peoples of the world which have existed for at least

three hundred years. The last Englishman who sought to create a navy larger than the wishes of the representatives of the British people was Charles I, and his action in trying to collect for that purpose what was known as "ship money" without the consent of the House of Commons, resulted in the civil war in which he lost his head. Those Americans today, who are suggesting that the size and character of the American Fleet must be determined solely in accordance with the views of the admirals of the fleet, are not only seeking to reverse the traditions of three centuries but are suggesting the surrender of what has hitherto been regarded as one of the most priceless rights of the American people and one most necessary for the protection of its liberty.

Certainly never was the necessity of breadth of view shown more clearly than in the case of the present treaty. Certainly never were the dangers of a narrow militaristic viewpoint more clearly made manifest. Here is a treaty which represents the latest step in a constructive progress towards international good will of over 10 years. It is a result of negotiations begun over a year ago and carried on through 14 weeks of careful deliberation

in London. So far as the security of America is concerned, those American rights were represented by a delegation of 7 gentlemen, at least 3 of whom had worn the uniform of the United States as soldiers during the last Great War and who, therefore, from personal experience are well aware of the ravages of war and of the vital need of a proper national defense. The treaty deals with a proposed American Fleet of a total tonnage of 1,125,000 tons. The chief difference of opinion in the Navy relate merely to 30,000 tons or 3 ships and merely to the method in which those 3 ships should be armed—whether with 8-inch or 6-inch guns. And as to this question there is a difference of opinion within the Navy itself, where the Commander in Chief of the Fleet and many others agree that the treaty is right. Yet because of this slight difference of opinion in respect to less than 3 per cent in tonnage of the total fleet certain opponents of the treaty would throw overboard all of the benefits of this great movement, all of the admitted advantages of the treaty, and go back to an era of unrestricted competition with Japan and Great Britain. Never was the narrowness and intolerance of militarism exhibited

in a more striking light. Never was the wise foresight of our forefathers, which placed the decision of such matters in different hands, more clearly vindicated.

Secretary Stimson has been severely criticised for this statement of the attitude of the naval officers. It however is a matter of record that in the hearings on the treaty, held by Foreign Relations Committee of the U. S. Senate, Secretary of State Stimson, Secretary of the Navy Adams, Admiral Pratt, Commander in Chief of the U. S. Fleet, and Admiral Yarnell, only four, supported the treaty, while there were 17 admirals (highest officers of the Navy) 4 captains (also high officers) and 1 commander, all Naval officers, who appeared against it. Do men love peace or desire peace when they favor preparation for war? War is in man's heart or man would never be in war!

Now what is our part, place or activity in all this? To teach against war; to love our neighbor and to do good to all mankind; to love peace and to pursue it; to love even our enemies and to deal to them not death, but life—life eternal. Jesus said, "My kingdom is not of this world; if it were then would my servants



fight". Let us all, official and layman, "fight the good fight of faith", remembering that our warfare is not carnal, but that our weapon is the sword of the Spirit. So may it be.

Vienna, Virginia.

## THE TRUE CHURCH

Elwyn Speaker

"Which is the true church?"

This is a question that is being asked by multitudes of the human family today. If it can be truly answered it surely ought to be. There are a vast number of churches and on some truths their belief and teachings are directly opposite. Some of them must be wrong, or they may all be wrong. They cannot all be right.

The church of God, the original church, was true because it was "the pillar and ground of the truth". The true church now must be a counterpart of that church. The church that was brought about by his divine son surely was true and in accordance with the Father's will. The complete organization of the church being directed by the apostles of Christ as they were moved by God in the person of his Holy Spirit, surely could not be otherwise than truly right.

Thus the church was started in complete harmony with God. Why the condition today? "An enemy hath done this". On the day of Pentecost when the disciples were being filled with the Holy Ghost, very likely the devil was busy gathering his host together for a long battle and a strong battle through the ages to come.

We see the results of this never ending warfare against the true church. His methods of persuading and deceiving and turning aside the followers of Christ are innumerable. Today we see the results of this unceasing spiritual conflict. Because of the many ways introduced it is difficult for man to find the true way. "Because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Our Roman Catholic friends claim they were the original church and because of that they are the true church now. Whether they were the original church or not we will not discuss. It really does not make any difference. Not what a church was once but what it is now should be our chief concern. Here is a truth we must grasp — Because a church has once been true is not a proof or assurance that it is forever true. When a



church fails to walk in the simple way that God has marked out in his word it is no longer the true church.

We regard the church that was restored through Alexander Mack as one that was true in God's sight because it was obedient to his holy word. It was not through heated argument that they grasped this way, but through much prayerful study and meditation.

It is possible for a church which once lived close to the Divine word as this church did, to drift away. It may become a fine social and charitable organization with excellent government, but that does not continue it as the true church of God.

We sometimes hear it said that we should just do the best we can and not worry about the church, because the church will come around all right by and by. We must remember however, that a backslidden church never returns. An individual who wanders away may sometimes return, but never in the history of the world has a backslidden church returned.

Again it is claimed that the church must change "because the world, in its methods and customs, is changing and progressing". Because men can travel in the film of air that envelops the earth, or because

the human voice can be reproduced across the continent over wires or through the air is no reason why God's people should not love his word and in humble obedience worship him in spirit and in truth.

If we claim that only the church that obeys God's word literally, as given in the New Testament, is the true church we are termed as "narrow". They may claim that if we accept the so-called "fundamental truths" we are all right, no matter what church we belong to. They draw a line however. Another draws a line at the rejection of water baptism. Someone else draws a line if the divinity of Christ is rejected, or if the "revelations" of Joseph Smith or Mary Baker Eddy are not accepted. Even the infidel draws a line when he says, "That murderers will never get to heaven, if there is a heaven". Every person, sooner or later, draws a limit line somewhere for man's salvation.

Instead of pondering over the human opinions of men, should we not see where Jesus draws the line? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my

Father which is in heaven." (Matt. 7:21.)

The Bible is the only record of the Father's will that we have. Any "inspiration" that adds unto or takes away from the words of this book is not safe to follow.

"Which is the true church"? Dear reader, have we answered the question? If not, will you answer it?

3318 Baldwin St.,  
Los Angeles, Calif.

## **FIFTEEN REASONS FOR WEARING THE COV- ERING CONTIN- UALLY**

A. W. Zeigler

1. To show to the world that she is witnessing for Christ at all times.

2. Because she should be prepared at all times to give an answer to every man that asketh a reason of the hope within her with meekness and fear.

3. Because she should be in equal readiness as the man is to pray or prophesy.

4. Because the woman in her home bringing up children needs to pray often through the day for guidance to direct her children.

5. Because of the impression upon her children; and also upon all with whom she

comes in contact, it makes an impression for good that she could not make otherwise and also a protection to her virtue.

6. Because it will be a great help to keep her conduct and appearance in harmony with her profession.

7. Because it gives her no chance to become careless about wearing it as many do who only wear it at certain times and soon lay it aside all together.

8. Because if she wears it at all times she will help to strengthen her weak sister that would rather not wear the covering at all times.

9. Because there is little danger of a sister that wears her covering continually to want to have her hair bobbed or wear jewelry or short and low cut, sleeveless dresses that makes them appear immoral.

10. Because the teaching of this entire subject to the woman is exactly the opposite to the man.

11. Because something special is required in the teaching to the women to WEAR and nothing special for the man to WEAR. The man has one reason only to be uncovered in time of prayer or prophesying and that one reason is just as binding as it can be made. There are many reasons for the special covering for the woman. We will notice a few,



a sign of equality, submission, power, authority, in order to be all one in Christ Jesus.

12. Because I have never seen a sister that wears her covering all the time that has it so small and so thin that you can hardly see that she has anything on her head.

13. Verse 5: But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head: for that is even all one as if she were shaven. Now when she is shaven she is a shame to a man as long as she is shaven, and if the woman that was uncovered in time of prayer would be the same as a woman shaven she would be a shame to a man when uncovered, for as the shaven woman carries her guilt, so the uncovered woman carries her guilt.

14. Because to wear the covering at all times is the only safe plan to be prepared equally with the man at all times for testifying or prayer, and if she is to have power on her head and this power is to show her subjection to man, what good reason can anyone give for removing her sign of power and equality? When we put up signs to advertise, we leave them up until we do not want to comply with the sign and then take them down. So it looks to me in regard to the covering, when

they lay it aside and in fact the actions of some sisters show that to be a fact.

15. Because with all those reasons that have so strong a tendency to keep and protect a sister in all her Christian walk and tells to all that see her that she is a witness for Christ at all times read and known of all men and not one good reason to show in the word anywhere why she should not wear it at all times.

I have given only fifteen of my reasons why I believe the only safe way is to wear the covering at all times as it is one of the strongest safeguards that a woman can put on and when we see what happens some of our sisters that wore the covering only at certain times, why should we not be on our guard? I well know the church has never made it binding on the sister to wear the covering all the time, but the time is here that we must be united on all those doctrines and that is what the word teaches (see 1 Pet. 3:8; Philip. 1:27; Romans 15:6.) There are many more scriptures that teach along the same line and I believe that if the teaching of the word is studied carefully we will see it alike, when we study the cause of the covering and what it is to represent. Is the



woman to be subject to the man only in time of prayer? Is she to be only on an equality with the man in time of prayer or is she to be a light to the world only in time of prayer? When we take the German translation as it reads it can't be twisted quite as easy as the English. The German says, "but if it is a shame for a wife to be shaven or shorn, then she will LET her head be covered." Now the only reason that I ever heard for not making it binding for the woman was because then the man would have to go uncovered all the time. I see no argument in that whatever, for the woman has a number of special reasons to wear this special covering. In the first place, the woman was deceived and not the man; the woman is the glory of the man. The man is not of the woman but the woman of the man. The man was not created for the woman but the woman for the man for this cause ought the woman have power on her head because of the angels. The German has it: "because the angel's will". May we let the Holy Spirit guide us all on the safest plan.

Venice, Florida.

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### Remarks.

Our people are not of the same mind on this subject.

Some think the sisters should wear the prayer veil all the times, night and day; others think they MAY wear it all the time, but are required to wear it in times of worship. Those feel it would be unwise to bind a yoke on the disciples that neither we nor our fathers were able to bear; for there is no record the church ever required the veil to be worn all the time. The scripture does not prescribe the shape or material of which it is to be made, but the church says, "a plain white cap covering the head meets the scriptural requirement".

The plain English, of "every man praying or prophesying having his head covered dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head" is, every man who prays or prophesies when his head is covered dishonors his head. But every woman who prays or prophesies when her head is uncovered dishonors her head. And no amount of twisting can ever make it anything else.

And the very same reasoning that requires the woman to be covered all the time, requires the man to be uncovered all the time, and no twisting will ever change it; and this applies to single and married

presons alike.

The veil is a sign of power or authority, but this power does not show "subjection to man" neither does it show "equality with man". She was made subject in Eden, and even with the veil on, she should not "teach nor usurp authority over the man, but learn in silence with all subjection".

The church got along nicely for over 200 years without a ruling that required sisters to wear the veil all the time. They were united on this. The D. B. church was united on this and organized on this idea or principle. A rule of this kind now would not tend to greater unity.—Editor.

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## HOW READEST THOU?

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A. M. Thorp

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St. Luke 10:26: "He said unto him, what is written in the law? How readeest thou?"

Thus we have two questions. First, what is written; and second, how readeest thou?

People are reading more to-day than ever before. But more little are they reading the way it is written in the Bible to be read and obeyed. Most of the folks are reading to make it suit their all important end to teach the book instead of being taught. In

the third verse of the same chapter, "Go your ways: behold I send you forth as lambs among wolves."

Oh, how many wolves in the world teaching, rather than being taught. Teaching anything but what has been laid out in the holy writings of God's word for his lambs (meaning his children, his followers) to observe. The harvest truly is great but the laborers are few. Great is the world but so few are willing to be harvested. Many are willing so to say but not in their doings. Faith without works is dead. Not showing to the world, that they have come out from among the world and become a separate people.

We cannot expect anything but crime and disobedience to the laws of the land, for they are made by man, while the laws of God, the Creator, are supreme, the same yesterday, today and forever. They are absolutely unchangeable.

But yet men will rise up and say this isn't needful and that isn't meant the way it reads. I believe that God sees the wickedness of men today just as plainly as when he saw it back in the old Bible days when it was written in Gen. 6:5, "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the



thoughts of his heart was only evil continually".

God himself was grieved and disappointed in man for it reads like this in the next verse: "And it repented Jehovah that he had made man on the earth and it grieved him at his heart." Let us just be still and think now of the great love of God for the fallen race of mankind.

John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Stop and think, after every imagination and every thought within man was continually thinking evil.

How much love it takes to keep such a one from letting him perish even though he does turn and believeth, but though your sins be as scarlet he will make them white as snow.

But so many are reading through Campbell or through Scott and think it means exactly what they say. They would rather risk their souls, and make a trial of man made laws, than take the good old gospel way.

If man could only be satisfied with what has been written in the law! And be willing to obey that law, it would be much easier for him to read and understand than when he

tries to alter and commences to remodel the word. It is no wonder so many are led to believe anything but the truth.

Man's own rightness is nothing but filthy rags.

We have the law. How readest thou?

'Tis one thing friend, to read the Bible through,  
Another thing to read to learn and do!

'Tis one thing too, to read it with delight,  
And quite another thing to read it.

Some read it with design to learn to read,  
But to the subject pay little heed;

Some read it as their duty once a week,  
But no instruction from the Bible seek.

Some read to bring themselves repute,  
By showing others how they can dispute,  
Whilst others read because their neighbors do,  
To see how long 'twill take to read it through.

Some read the blessed Book they don't know why,  
It somehow happens in the way to lie.  
Whilst others read it with uncommon care,



But all to find some contradiction there.

One reads with father's specs  
upon his head,  
And sees the thing just as his  
father did.  
Another reads through Camp-  
bell or through Scott,  
And think it means exactly  
what they thought.

Some ready to prove a pre-  
adopted creed,  
They understand but little  
what they read,  
And every passage of the  
book they bend  
To make it suit that all im-  
portant end.  
Some people read as I have  
often thought,  
To teach the book instead of  
being taught—(Selected.)  
Waynesboro, Pa.

## MY MASTER AND I

By Wm. Root

I love to dwell, to walk, to  
talk, and to work with my  
blessed Master every day.

The Christian cannot live  
apart from him. Our spiritual  
lives will become dwarfed and  
die except we feed on his  
word. As the natural body  
must have natural food to  
live, so must the spiritual  
man have spiritual food, or  
else they die spiritually. We

need to talk to our Savior and  
allow him to talk to us  
through the comforter which  
is his Holy Spirit.

Jesus said, "Nevertheless I  
tell you the truth; it is expedi-  
ent for you that I go away;  
for if I go not away the com-  
forter will not come unto you;  
but if I depart, I will send  
him unto you." (John 16:7.)  
Also John 16:13: "Howbeit  
when he the Spirit of truth is  
come, he will guide you into  
all truth, for he shall not  
speak of himself, but whatso-  
ever he shall hear, that shall  
he speak and he will shew  
you things to come."

If we are led by Jesus and  
his spirit we will be led in  
paths of light.

He tells me what I ought to  
do, he tells me what to try.  
We should take him with us  
in our daily vocations of life.

Dear brethren and sisters,  
let us not allow our daily  
tasks to claim all our thoughts  
but put first things first in  
our lives.

I am working in the pro-  
duce business here, have been  
dealing with the public for  
several years. Someone is al-  
most continually claiming our  
service, but, I am trying by  
the help of my blessed Master  
to put first things first in my  
life.

We have many opportuni-

ties to let our light shine for him.

We are isolated here from church services of the Brethren. Many times we become discouraged, but when we keep close to our blessed Master he takes away our discouragements.

We now have prospect of other brethren and sisters moving here and are praying that still others might become interested in this part of the country and come locate with us. I am still in hopes that sometime in the near future the Lord will send us laborers enough to enable us to organize a Dunkard Brethren church at Great Bend. Pray for us that we might hold out faithful.

These few thoughts and testimonies came to me while in meditation.

1102 Main St.,  
Great Bend, Kansas.

### THEY WOULD NOT HEAR Zechariah 7:8-14

Selected by  
Zora Montgomery

And the word of Jehovah came unto Zechariah, saying, Thus hath Jehovah of hosts spoken, saying, Execute true judgment, and show kindness and compassion every man to his brother; and oppress not

the widow, nor the fatherless, the sojourner, nor the poor; and let none of you devise evil against his brother in your heart. But they refused to hearken, and pulled the shoulder, and stopped their ears, that they might not hear. Yea, they made their hearts an adamant stone, lest they should hear the law, and the words which Jehovah of hosts had sent by his Spirit by the former prophets: therefore there came great wrath from Jehovah of hosts. And it came to pass that, as he cried, and they would not hear, so shall they cry, and I will not hear, said Jehovah of hosts; but I will scatter them with a whirlwind among all the nations which they have not known. Thus the land was desolate after them, so that no man passed through nor returned: for they laid the pleasant land desolate.

Ankenytown, Ohio.

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### Lower York County Congregation.

The members of Lower York County held their Love Feast on June 11, with eight ministering brethren present from



adjoining congregations. Bro. Jacob Miller of Mechanicsburg officiated. About 110 communed, including members from Mechanicsburg, Sinking Springs, Bethel, Pa., and Mountindale and Walnut Grove, Md.

Since our last report, six have been added to our number making 73 to date.

On July 9, we held our quarterly council. Had a very nice meeting.

District meeting of the First District will be held at the Lower York County church on August 13-14. Elders meeting at 3 P. M. on August 13; preaching at 7:30 P. M.

District meeting begins on Thursday morning. Our delegates are Bro. Charles Ness and Ervin Keeny.

On August 17th Bro. Thos. Ecker of Walnut Grove will begin a series of meetings at this place.

Helen M. Weaver,  
Route 9, York, Pa.

### Oakland, Maryland.

The Bethel Congregation of Swallow Falls, Md., was very much pleased to have with us Bro. D. S. Flohr of Shady Grove, Pa., from June 28th till July 11 in a series of meetings. He preached sixteen sermons filled with the Gospel and backed up with the spirit and power of God, in

which he shunned not to declare the whole counsel of God. Each evening gave a chalk talk to the children, bearing on the subject of the sermon which was uplifting and helpful to both young and old.

His labors were not in vain as an immediate result, fourteen stood for Christ, thirteen which have been baptized. Twelve were baptized Saturday morning July 5 prior to our Love Feast and on Wednesday evening following one stood and requested baptism immediately after services which was granted. At the earnest request of our home ministers Bro. Flohr officiated at the baptismal services. Four congregations were represented at our Love Feast and sixty-four members communed.

We praise God for these heavenly places in Christ Jesus.

Sister Flora Lewis of the Church of the Brethren at Crellin, Md., signed up with us also.

Bro. C. B. Sines delivered a strong sermon prior to the self examination sermon on Saturday before the Love Feast.

We feel very much encouraged and built up by these meetings and we wish to thank Bro. Flohr for his untiring efforts, inspiration and encouragement. May the Lord



bless him and keep us all faithful.

Sunday school each Sunday at 10 A. M., preaching 11 A. M. One and all are invited.

Della M. Mellott.

### Bryan Church.

On Sunday, August 10th, Brother L. W. Beery of Southern Ohio will start a series of meetings in our congregation. These will continue two weeks and on Saturday afternoon, August 23rd, preaching at two o'clock, and our communion services at 6:30 o'clock.

Come and worship with us, especially during the Love Feast.

Velma Sponseller,  
Sherwood, Ohio.

### OBITUARY

On April 1, 1928, little Mayetta Ruth came to gladden the home of Brother and Sister Jesse Lilly, but her stay here was brief. On Sunday evening, June 15, at the age of 2 years 2 months and 14 days, God called her home. While playing at the stock tank she somehow fell in and was drowned. She was a very sweet, lovable child, with a smile for everyone. She leaves

to mourn her departure, her father, mother, one sister, one brother, her grandparents and many other relatives. One little brother preceded her to the glory world, September 13, 1925.

Funeral services were conducted at the Dunkard Brethren Church in Quinter by Bro. Ezra Wolf and the writer.

Ralph C. Eller.

(Poem used at funeral.)

Dear little baby, gone to rest,

Safe in the Shepherd's fold.

Untouched by sin! Ah, God

knows best,

For Heaven is full of peace  
and rest,

And earth is stern and cold.

Dear little lips, so pure, so  
cold,

On thee my lips I press;  
Fair little hands, my own may  
hold,

Frail little form, my arms  
may fold

Close in a last caress.

Kisses and clasp and close embrace,

Bring thee not back to me.  
Thou art not here, though this  
is thy face,

Surely in some far off, heavenly place,

## SECOND NOTICE.

## POEMS

WISDOM.

Edgar Daniel Kramer.

In the murmuring of trees,  
There is wisdom that surpasses  
Solomon and Socrates.

In the fragrance of the flowers  
As they breathe up from  
the sod,  
I am hearkening the wisdom  
Falling from the lips of God.  
Selected by Ruth Beltz.

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# BIBLE MONITOR

VOL. VIII.

August 15, 1930.

No. 16.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## CHRISTIAN UNITY.

Notwithstanding its hopelessness, there is probably not a band or group of professing Christians but would rejoice to see all such people united into one great body rather than to be divided up into the great number of groups as they now are. And efforts are being made to bring about this desirable condition among some of the larger bodies. It is usually the smaller groups that are most irreconcilable, because of the introduction and prevalence of conditions upon which they hold very decided convictions. And being in the minority, they are powerless to alter these conditions, and so a new group is formed in keeping with the conviction of the minority. In this way many of the groups have been founded, and, without considering the causes, the minority is, of course, charged with bringing about the division.

The most regrettable fact here is, that no religious body

has stood for any reasonable length of time without “losing its first love”, so to speak, and encouraging and tolerating the introduction of practices foreign to the original order of things, which naturally causes scism and dissention in the body. And this, developed to its logical conclusion, results in division and final separation on the part of the loyal and faithful ones, and thus a new body is formed..

Another notable fact here is, that no body that ever thus drifted away from its original platform and practice ever reformed or returned to its original principles and practices, and in this drifting the course has invariably been worldward. Many churches that originally were plain and separate from the world have drifted with the tide until no semblance of separation from the world is discernible amongst them. In such cases if a number, however small, wish to maintain the original idea of things, the only re-



course is protest and petition. When these fail, the only alternative is separation, or suppression of convictions for the sake of unity.

And since mankind is inclined to substitute the more convenient for the more inconvenient, and to do less, rather than more, or even as much, as God demands, history shows that no church that ever started with affusion for baptism ever discarded this for immersion. And no church that started with single immersion for baptism ever discarded this for trine immersion, while in many instances affusion has been substituted for immersion, and single immersion for trine immersion. It is known to all church historians that trine immersion was the general practice among orthodox Christians until the close of the twelfth century, with here and there an isolated case of trine affusion, and for a time single immersion was practiced in Spain after the year A. D. 360, when it was introduced by one Eunomius, a seceder from the Arians who, as other Christians, practiced trine immersion.

In fact, neither affusion nor single immersion came into general use until after the Reformation. And even at the present time when it comes to

number, trine immersion has the lead about nine to one over single immersion, and the trine action, including trine affusion, leads about fifteen to one over the single action.

Now to be united in the practice of baptism we should have to return to the original trine immersion, which the early church fathers who wrote on the subject of baptism, tell us they practiced and that they got it, not from history, nor from each other, but from Christ and the apostles, and from the great commission as recorded by Saint Matthew. (Matt. 28:19.)

The following, which we quote from one of our exchanges, is to the point here:

“Make the Gospel of Christ the rallying ground upon which all controverted points and questions are settled.

“This course is the exact opposite of the one which most people follow when they try to get together. They would rather ignore doctrinal differences, thereby hoping to put an end to their quarrels, than to find what the Word and the will of the Lord is in the matter. But such evasiveness, while it may bring a semblance of unity, leads away from the Gospel of Christ and the salvation which its message brings. The Bereans were more wise, ‘more noble’

than this, for they 'received the word with all readiness of mind, and searched the scriptures daily, whether these things were so' (Acts 17:11). We recognize that 'all scripture is given by inspiration of God' (II Tim. 3:16); that 'God . . . hath in these last days spoken unto us by his Son' (Heb. 1:1, 2); that the writings of the apostles, being given by inspiration of God, 'are the commandments of the Lord' (I Cor. 4:37); and that there is a fearful penalty for trifling with God's Word (Gal. 1:8, 9; II Thes. 1:7-9; Heb. 12:25; II Jno. 10, 11; Rev. 22:18, 19). Instead therefore of ignoring doctrinal differences, as many do, and making human likes and dislikes the basis of our fellowship, our unification of standards should be based strictly upon the Gospel of Christ. Such a course not only brings us together in unity, but it brings us together in the unity of the faith and Spirit of Him who has bought us with His precious blood. 'If we walk in the light as he is in the light, we have fellowship one with another' (I Jno. 1:7); and not only so, but under such circumstances we can say, 'Truly our fellowship is with the Father, and with his Son Jesus Christ' (V. 4). 'What Saith the Scripture?' is the only ground upon which a

Heaven-approved unity can be built."—Gospel Herald, July 24, P. 371.

**How true** the statement, " 'What saith the Scripture?' is the only ground upon which a Heaven-approved unity can be built." Especially so since "all scripture is given by inspiration of God", and "God . . . hath in these last days spoken to us by his Son", and "the gospel of Christ is the power of God unto salvation" (Rom. 1:16, 17); and "the writings of the apostles, being given by inspiration of God, 'are the commandments of the Lord'." This proposition seems so reasonable, and so scriptural, a union on this basis ought to be easily effected by all sincere seekers of a union on gospel grounds.

Now, suppose we try a little and see how it will work out; see if there is a probability of effecting a union on the gospel basis. A union on any other basis would not be worth the time it would take to effect it.

First, then, let us take up the inspiration of the scriptures. We are told "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may perfect thoroughly furnished unto all good works." Now, how about it? Is it all



inspired? Fundamentalist: "Yes, sure." Modernist: "No, sir, not all of it." Well, who are these Modernists? Are they church men? Sure, college-bred, mostly. No use, then, talking union, for if the scripture be not inspired, then any one may reject such parts of it as do not suit him. But who of us poor mortals would venture to draw a line between the human and the divine, between the inspired and the uninspired? We could find no basis of union on this line. We may as well reject all as a part of it.

Then, too, if all scripture is "profitable" for something, and Paul says it is, "that the man of God may be perfect, thoroughly furnished unto all good works," how about non-essentials? Suppose we start out to unite on the essentials rejecting the non-essentials. Who will venture to draw a line here—a line between the essential and the non-essential? The Modernist denies the atonement, so that would do away with the "blood that cleansed from sin", which automatically does away with faith; and if we can unite on a platform that has no blood and no faith, then why repent? Why not unite on this platform and just call it a social club instead of a church?

But dropping the Modernist, how about the regular Fundamentalists? Is there a possibility for them to unite? Hardly. For ask them what about baptism, feet washing and the Lord's Supper? And the great mass immediately cry out: "Non-essential!" And so on with much of the gospel. Then such parts of it as men say is non-essential may as well never have been written. But who of us has sufficient discernment as to be able to select the non-essentials in an inspired Book? Especially since inspiration says it is "profitable", good for something.

Now a union based on a part of the gospel is not the kind we want. As stated above, to be heaven-approved it must be founded on the gospel, not on a part of it. Then, too, we wonder how much better a union on non-essentials, denying the essentiality of a part of the Book, would be, than on Modernism, denying the inspiration of a part of it?

Yes, we'd rejoice to see the time when we could have Christian unity based on the Bible, not on a part of it. But as suggested in the opening statement, somehow it is hard to be optimistic that this will ever be.



# BIBLE MONITOR

Poplar Bluff, Mo., August 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

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L. W. Beery, Union, Ohio, Associate Editor.

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## WHY HALT THEY?

A large percentage of the people today that are halting and saying they cannot decide is not because of the perplexing problem but because of the unwillingness to "come out from among them". With a little investigation it will surprise you to find how many are looking over the history of the church of their choice with amazement and surprise, especially when they acquaint themselves with the present condition and recognize the truth of the gospel. Then,

again, when they see the few that are stepping out in defense of the gospel, it brings them to halt, and they say they cannot decide for themselves.

My dear reader, if there were the many, instead of the few, that would step out for the right, would they still be undecided? May it be possible that a large percent of the people who have affiliated themselves with a church and with a pure motive have finally drifted to the place where they prefer to serve the people and deny the truth of the gospel? Where will this lead to? In the first place, they deceive themselves and moreover they deceive others.

Think of the many who today lament the conditions as they exist in their church; they admit that it has gone so far that it is impossible to correct the situation, but try to console themselves by saying that they will not participate in the things that are unscriptural. Is the Lord pleased with such an attitude? Verily no. For we are taught to "come out from among them". Someone may say that this refers to the world, therefore, let us look at it in this view. Now then, when we see the conditions as they exist in many churches, we must conclude that the world got into

the church and in many cases rules the church, hence we can apply the "come out from among them", etc. Again, let us think of one who is trying to steer clear of the evils which have come into so many of the churches who will not participate in them; he may be an elder, a minister, or a deacon, and may denounce these innovations, etc.; what are the chances for him to save the rising generation; for they sit as judges among us. When they hear the admonitions and even notice that the admonisher does not take part in the amusements and entertainments, etc., etc., yet with all this, they must conclude that that elder, minister, deacon, or whoever it may be, must not mean what he says, or else he would not affiliate with that organization.

Do we wonder why so many children are lost to church interests today? I say, do we wonder?

About seven years ago I attended a meeting in which various problems were discussed. Coming from a rather conservative section of the church I was handed a note which read as follows:

"How shall we get worldliness out of the church and keep it out?"

In my discussion I used the following illustration (which I

trust every reader will meditate upon and profit thereby): Illustration—There was a ship once upon a time crossing the ocean, which was boisterous. While on its journey, through the carelessness of its pilot, the vessel sprung a leak, and water (worldliness) entered the ship and as some saw the danger they reported it to the captain; the captain at once commanded that the pumps be put into operation and pump the water (worldliness) out of the ship lest they all perish.

The machinery was running and men and women stood by looking on with a feeling of hope. Then again hope vanished and a feeling of unrest took its place, and as the captain approached the scene, he said: "Men, don't you have that water (wordliness) pumped out yet?" And they replied: "We would have if it were not leaking in all the time." Again the captain replied: "Men, if we want to reach our destination, someone must risk his life, plug the leak, and then pump out what is in."

Dear reader, I trust we all will get the application and will profit thereby. The last resort to save themselves was not only to use machinery but first of all to use good judgment—stop the leak—and if



this should fail, it would mean that one and all perish, unless there should come another vessel to their rescue; and in this event could you imagine the joy it would bring to them on the sinking ship?

How many would hesitate? How many would delay? How many would have two opinions that would cause them to halt? **HOW MANY?**

A. G. Fahnestock.

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### ONE BY ONE.

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Grant Mahan.

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One by one our loved ones leave us,  
One by one they cross the tide.

It seems that hardly a week goes by without our hearing that some old friend has finished his earthly pilgrimage, has exchanged time for eternity; they rest from their labors, and their works do follow them. And it is not always an old friend, either, from whom we must separate, for so often it is a dear one in childhood or early youth. These happenings are but reminders of the fact that man's days are few and uncertain upon the earth.

We plan as if all depended upon ourselves, but know not what the morrow will bring forth for us. Not long ago an old and dear friend, one well past his fourscore years,

planned for next winter. The last word said that he had been very near to passing over. Well, active, strong one week, and the next on the brink of the grave. And we do not know whether this will be his final sickness. That is in the Lord's hands, and he will do what is best.

The Master so often reminds us in his Word that our time is uncertain, that he will come at such an hour as we look not for him; he tells us again and again to watch and be ready. And Peter, after writing of the coming of the Lord, that it will be as a thief in the night, adds: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?"

And yet, though death is certain and the time of its coming unknown to us, it is not of death only or mainly that we should think, but of life, of the life we now live and of that better life to which we all look forward when we are done with this one. Death was a dread enemy until it was overcome, conquered, by Jesus Christ. Its sting has been taken away, and now if our hopes are fixed, we must look upon it as only the entrance into life; it is the portal through



which we must pass in order to enter the city of light.

It isn't death that we should fear, but life, the life we are living, and the mistakes and sins of which we are daily guilty. It is of life that we must think; for on this our present life depends that other life to which we are looking forward. This life may end at any time for us; and we shall begin the other life as we leave off this one; for there we are to be rewarded for the deeds done here, for each one will receive according to what he has done here, whether it be good or evil.

One by one those who have been dear to us for a longer or a shorter time leave us and pass beyond the veil. And these separations make us think more of the things beyond our mortal view. We need to think of the words of the Psalmist and make them our own: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

An author of a godly number of years ago ends one of his books with this paragraph: "It remains, that we who are alive should so live, and by the actions of religion attend the Coming of the Day of the Lord, that we neither be surprised nor leave our duties imperfect, nor our sins uncanceled, nor our persons unreconciled, nor God unappeased; but that, when we descend to our graves, we may rest in the bosom of our Lord, till the mansions be prepared where we will sing and feast eternally. Amen."

Homestead, Fla.

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## ASTONISHING!

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Leiyw B.. Flohr.

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We quote from a certain college paper:

"In chapel, Mr. Blank, Secretary (of so and so), brought to the students of the college a very interesting and challenging message.

"Mr. Blank says that denominationalism in churches is fast breaking down. People of every denomination are beginning to see and to emphasize their likenesses rather than their petty differences. Methodist, Baptist, Presbyterian, ———, and other Christian faiths are coming to realize that after all the fundamen-

tal principles of the churches are the same. . Consequently there is beginning a new day of co-operation. Already there are being built in a few communities the 'Community Church'. Because of the fact that it is a community church it can be larger, more beautiful and more effective in its purpose, the christianizing of the community.

"This movement, however, is in its infancy. The time is not ripe, says Mr. Blank, when this movement can be made general. It, therefore, behooves every young person to set out in life with this object—to make his or her church the very best church it can possibly be made. 'Two bad eggs will not make a good one'. For this reason we want the very best to put into our new church. Not only will we not stop with the Protestant faiths, for we are also beginning to realize that other faiths, even the so-called 'heathen faiths' have many good things in them which Christianity could do well to embody into its religion. Will it not be a wonderful day when the best from all faiths and creeds are amalgamated into one superior faith with Christ its head?"

We wonder why the editor of the paper printing this interesting and challenging mat-

ter did not see fit to place an exclamation mark (!) at the end of the last sentence?

To those who have believed that Jesus is the author (beginner) and finisher of our faith, it is astonishing to be told that the perfect law of liberty is imperfect, incomplete, and needs editing and amending by adding to by man. Where is the authority for such presumption? Who made man to know better than God? Who ascended up into heaven to discover God and make him known to man? The only answer based on scripture must be that God, through his prophets, and finally through his son, revealed himself to man. Can, and dare, puny man undertake to amalgamate the "best from all faiths and creeds", add them to the Gospel of the New Testament and then assume and presume to call Christ the head thereof? God forbid!

Did the beloved son in whom the Father was well pleased, fail in his mission on earth? He says, :I came that they might have life and that they might have it more abundantly. Now man says, "I will add even unto that abundance." For unto us a child is born, unto us a son is given; and the goevrnment shall be upon his shoulder; and his name shall be called



Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Isa. 9:6.) If the God-man with the Heavenly Father was unable and incompetent to make and deliver to the human race the chart for sailing the sea of life, wherein is man competent to suggest additions? Is not all our goodness from above? Has he, the Heavenly Father, in this generation given more wisdom to man, sinful man, than he gave to his Son, who knew no sin? To believe so would be astonishing, even astounding, to those who take God at his word! God made the plan of salvation; we accept or reject it, but never take from or add to it except at our own peril. God is eternal, infinite, His law is fixed; let not finite man assume superior intelligence to God!

Vienna, Va.

July 9, 1930.

### SHALL THE REDEEMED KNOW EACH OTHER IN HEAVEN?

Lillie Kauffman.

Why should we not know each other in the future state? We certainly shall know Jesus, for we shall see him and converse with him. He is to be the bridegroom, and the

saints the bride, and it would be strange if the bride should not be permitted to know the bridegroom in the marriage state. Then we shall know Abraham, Isaac and Jacob, for we are to sit down with them in the kingdom, that is, we will enjoy their company in heaven.

Sometime ago I heard a friend talk about Heaven as a place divided off in rooms. They said if such a person got to Heaven they will have a room all to themselves. Then again I have heard some say if they just get a back seat in heaven they will be satisfied. My dear readers I do not like to think of Heaven that way. Where God is this Heaven. Where I am, there ye shall be also. In my Father's house are many mansions.

Each person will know his own name in the coming kingdom, for our names shall be written in the Book of Life. We shall be happy and free in the presence of God. We shall know each other, and converse with each other. We will be all God's children, never again to part! Let us think of friends who have gone before us. Let us not think of separation, but of reunion. Blessed are the home-sick, for they shall reach home. May we all be ready for this home in Heaven.



How many of us have our trucks packed ready to go to this home in Heaven?

We do not know when the call will come. If we are not ready when the blessed train pulls out what will we do at such a late hour.

Well, we read that God has promised to wipe away all tears, and by this we understand that he is to remove all sorrow. Then let us live as to make our calling and election sure and be in a condition to know and be known when we reach the paradise of God.

Home, sweet home! Happy home, sweet home!

Oh, say, will you meet me there?

In that home above where all is love,

And joy beyond compare.

Waynesboro, Pa.

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**"THIS IS A CHURCH  
STORE, IT MUST BE  
RIGHT"**

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E. Erb

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We once had a striking picture placed before us, which was intended to portray the evil of worldliness that is taking hold of professed Christendom. We see it as rather an attractive structure, which was used for church activities, and commercially as well. On

the front, high up, in plain view of all passers by in fine polished lettering, were the words at the head of this article. We at once became interested and glanced on down and found inscribed in smaller letters the meaning of the title above. The many things that are lisited and are arranged for in the churches which are contrary to Bible teaching. Such as vain and hilarious entertainments and worldliness in various forms, when engaged in by those professing Godliness can so easily be passed off as being "right" and how about some of the things that are brought into our places of worship, and on our church lawns? And satan can make believe they are "right". He is too cunning to try to ensnare a strong Christian believer into the deepest sin and debauchery as a beginning. However if he can induce a weary pilgrim to feel if it comes through the channel of the church it is not so wrong, and causes him to fall from grace, he has started him downward and has gained his point. Then how we do dedicate a church edifice now anyway. I have heard that wonderful prayer of Solomon's at the dedication of the temple used as a basis for a dedicatory service, and such a strong sermon, and prayers.

and vows that followed. We thought surely this is a holy place, that it was good to be there. Alas! how soon our hopes were shattered, when this same building was given over to such secular entertainment, that the more spiritually minded were led to leave the room weeping in fear of condemnation. God heard Solomon's prayer and promised to meet his people there in his holy temple, providing they would turn from their evil ways, humble themselves, and keep his commandments. What is humble about trying to excel in the finest auto, or church house, or a fashionable hair cut, or checkerboard necktie, or fashionable head wear, or jewelry, or immodest or scantily made attire which leads to immorality? When our blessed Master himself taught that we should take no thought for raiment. Then our minds will be free to engage in better things. What will be our doom after we dedicate our churches to the Lord and his holy cause, if we turn them into a play house with loud and boisterous laughing, and clapping of hands, and the sweetness of the human voice in song and praise is lost by the roaring of man-made machinery? After God has blessed us with houses of worship, and we receive so abundantly

from his great fountain of blessings, may he not have cause to say to us as he did in olden time, "My people sat down to eat and drink and rose up to play"? Oh, that we might ever strive to put down worldliness, and be found at our post in the house of the Lord, and that we may keep our places of worship a sacred place. A place where we have the assurance that God will meet with us and that to bless.

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We are indebted to our dear Bro. C. H. Erb (deceased) for material in this article. In sacred memory of him we lovingly submit it.

Yale, Iowa.

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## CONFORM AND TRANSFORM

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Daniel M. Trutt

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It has been sometime since I had time to think over some real subjects.

Conforming and Transforming are subjects which should have some considerations. We read Romans 12:1-2. The first verse the Apostle Paul makes very appealing when he says, "I beseech you brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable



service." Paul was certainly out and out for God and Jesus Christ, God's best that he had to send, as God had nothing better to send in this world than what he sent, when he sent his only Son "in the likeness of sinful flesh to condemn sin in the flesh." Read Rom. 8:3, 4, 5, 6 and 7 to the 10th verse. The apostle here is appealing, meaning beseeching. Paul here wants his followers to stand for something, and tells them to present or let other people know that God's and Christ's people are willing, if it need be, to give their bodies a living offering or sacrifice, for the sake or cause of Jesus. Paul wants his hearers and fellow workers to follow Jesus as he followed Jesus; and that to die if need be. What are so-called Christian professors doing at this time? I am sure every member of Christ is dead to the world in not being of the world as Paul says here. We are to be holy, acceptable unto God. Dear reader, if we want to be members of Christ we have to get rid of pride, fashions and a good many more things. Jesus told his disciples he had "chosen them out of the world" and said, "Ye are not of the world even as I am not of the world". If we are not to be of the world, but chosen out

of the world, it is sure we will not dress like the world does, neither go where the people of the world go, as ball plays, picture shows, dances, lodges, etc. Why do we want to obey satan instead of Jesus and God the Father? Verse 2 of this Epistle explains how we are to dress. You see here that Paul says we are not to be conformed to this world, but to be transformed. The word conform means to make alike, to have the same as the world has. To resemble something, to live like somebody else, or to do as anybody else does. Now the word transform means quite a difference. It means we are to change in dress, not make alike or not dress like the worldly, as Paul also says we are to come out of the world, be a separate people, a new creature and many other words, Paul has to say about the life we live, if we live in Christ or Christ lives in us. We are to be standing like a soldier for Christ. Now if we want or will be a soldier for Jesus we want to stand like a soldier! A soldier that is willing to leave his home and everything to fight for his country, so must a man or woman that enlists for his or her heavenly home be prepared to fight against satan and his kingdom. The fight for our heav-



enly home is quite a different fight. Paul says, "fight the good fight of faith" as our weapons are not to be carnal, but peace, meekness, long suffering, kindness and so on. I know when we are converted we are changed from the heart out. "Let this mind be in you which was also in Christ Jesus. Now if any man have not the spirit of Christ he is none of his". (Rom. 8:9.) How are we going to be "known and read of all men" when we look and dress like the world does? You and I will never have to suffer much if we do as the world does, in taking off our beards, dressing like the world, and all such like. If the heart gets right every other thing will get right. Let us all be in unity with Christ, then we have more joy in his service for Christ and his dear church. We are to be God's temple and his kingdom within us.

1524 Mineral Spring  
Road,  
Reading, Pa.

### **"DO YOU KNOW**

That Queen Mary smokes cigarettes?

That she is the heroine to thousands of unsuspecting girls who will follow her lead to hard telling where?

That tobacco is hurting the

country more than booze?

That more money is spent for tobacco than for automobiles?

That America spends over four times as much each year for tobacco as she does for all her churches (every kind) and all their subsidiaries?

That thousands of boys and girls under twenty die of cigarette consumption?"

To me these facts are alarming, and what are we as a church doing to help this condition to a higher, nobler idea of life, and better use of our money, or are we in any way aiding in this vile, dirty, sinful habit.

Perhaps 25 years ago I had a brother-in-law very successful in business in a general store, he sold tobacco and the church took action and forbid him doing so. Wishing to be submissive to the church (he was a minister) he at once quit selling it, and the church then, and our church now, strongly disapprove the use of it, and those using it cannot be in official standing, if I understand correctly.

This is all well and good but it does not go far enough. We as a church should not grow one single plant of the poisonous weed. We put up the cry that the money can be used for church purposes or for good. Yes it can be but would

God accept it or would he say "Render unto Caesar the things that are Caesar's and to God the things that are Gods?" We object to bake sales, ice cream suppers and all such to get the proceeds to pay church expenses, and the raising of tobacco with its poison is far worse to sell because it is injurious to our bodies that are to be kept pure than most, if not all, of these other things above mentioned that we object to as a church. Some say the grain raised is used for booze which is often true, but it is absolutely not raised for that purpose but for food for humans and stock, while tobacco is raised for the purpose of humans using it and we know with harmful results even death as stated in the beginning of this article, with the exception of a very small per cent used for poisoning insects, etc.

In the first place tobacco is used to do like others, after which the system becomes so nicotinized that they are slaves to the habit.

Now we want our church to keep plain, and pray that it may by God's help, but dear brothers and sisters let us be very careful that we don't try to cast out the mot in another's eye and have a beam in our own. I believe both fashion in its low degree and deal-

ing with tobacco in any possible way (unless for a beneficial use in poisoning insects) are an abomination in the sight of God and cannot be true followers of him by being connected with either one.

Now if I am wrong in this article give me scripture and I'll surrender, but I want the Gospel given to prove that we as a church have any right to raise tobacco if we should not sell or use it.

I personally feel we have no authority from the scriptures to deal with it in any way. If this wouldn't be one of the greatest things to be spending our money for that which isn't bread or for that that satisfieth not what would? I admit I need light on the subject and need it bad if our people have a right to raise it.

Sarah E. Yontz,  
Route No. 2,  
Topeka, Indiana.

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### KEEPERS AT HOME (Tit. 2:4-5)

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Nancy D. Underhill

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"Where's mother! Where's mother!" The question of the business man or workman, as he returns at night, to the home-nest, after a busy, trying day. Oh, how good it seems to lay aside all cares, and in the



bosom of his family, just enjoy the luxurious freedom and comfort of home, sweet, blessed home. But mother's face must be there to smile a welcome, to ease the tired heart. To the father of a family, the mother of his children is "mother". So, if she is busy in the kitchen or elsewhere, that exclamation falls from his lips as he enters the door — "Where's mother?" Suppose she should not be in — just shopping down town, or calling on some neighbors, or away for a little pleasure — or, she might be sick. What a lonesome, disappointed feeling weighs down the brave heart of the head of that house, when there is no "mother" to greet his homecoming. She may be one of these modern he-women who desires a career, for herself, rather than a lovely, comfy home, and sweet, innocent little children. So her business keeps her away from the rented apartment where her husband comes at close of day. If so, they have no HOME. The apostles words, "Teach them to be discreet, chaste, keepers at home", have no meaning for her. The woman who is seeking some high political offices, does not know the significance of the apostles words.

"Where's mother — where's

mother?" The boys and girls just returning from school want to see mother's beloved form, the first thing, and tell her all about their experiences since they left the home-nest in the morning. Happy the mother who holds the confidence of those precious youngsters, and guards it as a sacred trust. It's worth more to her than all of earth's riches. Those young people need a loving and wise mother to guide them along the pathway of life. They need a mother's tender sympathy to help them over the hard places, a mother's love to strengthen and encourage them as they shoulder the burdens that come to them as they begin to experience the responsibilities of manhood and womanhood. Oh, yes, we all need the loving, understanding sympathy of a mother. Where's mother?

It sometimes happens that misfortune comes into one's life, and makes it necessary for the wife and mother to go out to earn the living for her family. It is perfectly honorable and right then, for her to do the necessary work or business that is to support her dear ones. But for a young married woman to choose the position of wage-earner, unnecessarily, and to the neglect of her home, and the precious souls who are dependent upon



her for the sacred influence dependent upon her for the sacred influence and comfort of the home-life, is a very sad mistake. Better get along with the modest income of the husband—and not have so many luxuries, especially where there are little children to be cared for.

There is no higher or holier, or more honorable position in life, than that of the faithful home-keeper. Could the young wife and mother know that she is **QUEEN** in her own home,—that she is possessor of the most sacred trust on earth, that of caring for the personal needs of precious, immortal souls, and that her power and influence is for all time and eternity — that, if faithful to her trust, she is helper and co-worker with God,—could she realize that hers is a partnership with the king of kings, would her humble, but most useful duties, seem irksome? Why, dear young sister! To care for one of God's dear little children,—to keep for them, a home that is comfortable, clean and sweet,—to train up a precious, living soul for God, for heaven, for eternal bliss—there is only one thing greater than can be done in this world, and that is, to care for and train up, **MORE** than one, for God and for heaven.

## PLAIN DRESSING

Joseph P. Robbins

If our position as a church on the question of plain dressing, and our opposition to the fashionable follies of the age, are not in accordance with the teachings of the New Testament, and of reason and common sense, then the sooner we drop them the better it will be for us. We want it plainly understood that we place this question on higher ground than tradition or custom. Customs, by long usage, it is said, becomes laws.

This may be true in secular affairs, but no so with the laws of God. A custom can not be made right by long usage, neither can a principle of right be overthrown because it is new. If the principle of plain dressing, as taught and practised by the Dunkard Brethren, has only tradition and customs to sustain it, then we say, let it go down.

Let us examine the ground of our faith and practice on this subject. We claim that the New Testament explicitly teaches plainness and modesty in dress, in the following language: 'In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety;

not with braided hair, or gold or pearls, or costly array." (1 Tim. 2:9). "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." (1 Pet. 3:3.)

Here we might rest the case, for the language used is so plain that it needs no comment. It was penned by divine authority, and should command our fullest respect and most cheerful obedience. But men and women, professing godliness, refuse to obey it. They adorn themselves with gold, with diamonds and pearls, in costly array, and yet claim to obey God's word.

They forget that, as the soul is of so much more importance than the body, God grants us to be very careful about adorning it, and not to pay so much attention to the adorning of the body, which is to perish. It is true that the ornaments of the heart are of more value than all the gems and pearls worn by Egypt's voluptuous and fashion loving queen.

Virtue, love, gentleness of spirit, purity, benevolence and a cultured mind are the priceless jewels that are to be worn by the true Christian. If these are set in the heart, then there will not be so much desire for bodily ornamentation.

A plain exterior is often the very evidenc of these graces within, while their absence is often a mark of display.

To say that men and women may dress as they please, become mere butterflies of fashion, adorn themselves with costly raiment, with gold and pearls, and at the same time, claim to be true followers of the meek and lowly Jesus, is to say that the Holy Ghost, speaking through the apostles, uttered words that have no meaning, and are, therefore, of no account. Shall we take a position of this kind? If so, others, assuming to themselves the same right, may discard such portions of God's word as do not suit them, and soon we shall have nothing left that we are bound to obey.

Those who are opposed to plain dressing are ever ready to cry out, "Old customs", "tradition", etc. It is time this cry were stopped. Remember now once for all, that the question is not as to whether we will follow the customs and traditions of our fathers, but neither will we obey the teaching of the New Testament; not as to neither we will dress in plain and modest attire, because our brethren and sisters dressed taht way, but neither we will obey God's commands, and



dress ourselves in "becoming attire, with modesty and soberness of mind, not decorating ourselves with wreaths of gold or pearls or expensive clothing". (Wilson's translation of 1 Tim. 2:9.)

We will do well to follow our fathers just as far as they followed Christ. And so far as they succeeded in keeping themselves separate and distinct from the world, not only in dress, but in everything pertaining to Christian life and character, we may learn of them and follow them safely.

Our fathers succeeded in their work and have gone to their reward. They met the living questions of their day, and acted upon them as God gave the ability and wisdom.

And just as far as they kept themselves distinct and separate from the world, they did well. We are not called upon to meet the obsolete questions of the past. We are in the living present, and we are, if we would obey the word, bound to keep ourselves distinct and separate from the fashions of the world. Can we as a religious body, maintain the principle of plain dressing amongst us?

We believe we can.

West Milton, Ohio.

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o **NEWS ITEMS** o  
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### Waynesboro, Pa.

Brethren Robert Cocklin and Benjamin Leboe, who are the Auditing Committee of the District were with Bro. W. H. DeMuth, the District Treasurer, to audit the books and preached for us in Waynesboro on Sunday morning, July 13th. Bro. Cocklin being the principal speaker he gave us a spirit filled uplifting sermon from Romans 14:17: "For the kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost". Bro. Leboe made a few good remarks. We were exceedingly glad to have the same brethren return on July 27 and preach a harvest thanksgiving sermon for us. Bro. Leboe being the first speaker this time. Bro. Leboe is gifted with a good memory and quotes much scripture in his sermons. There was a brother and sister who are very good friends of the writer present. They are yet members of the Church of the Brethren, but they are in sympathy with the Dunkard Brethren and have been attending our services frequently. They called Bro. Leboe a



walking Bible. They enjoyed Bro. Cocklin's and Leboe's sermons very much. We hope they will profit by the same and pray God to direct them to unite with us in the near future for their only salvation is in uniting where they can live and practice all the ordinances and commands of God. We were exceedingly glad and made to rejoice on Saturday evening, August 2nd, when two aged sisters were received into the church by baptism. We thank God we did not take them from some other denomination but that they came from the world and applied for admittance into the church which we were glad to give them. May God bless them and keep them faithful that they may be a means of helping to lead others to a loving Savior.

H. N. M. Gearhart,  
R. F. D. No. 2,  
Greencastle, Pa.

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#### **Englewood.**

Our regular quarterly council was held on July 2nd with most of our members present. All business was taken care of promptly and we enjoyed a very interesting meeting. Plans have been made for Elder D. S. Flohr of Shady Grove, Pa., to begin us a series of meetings on August 17th. Our work is going along nicely

and we are looking forward to a helpful meeting. Our Love Feast date this year is November 22, to be an all day meeting to which all are invited.

L. W. Beery, Clerk.

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#### **Piedmont, W. Va.**

Bro. C. B. Sines of Oakland, Maryland, will begin a series of meetings at the Broadwater Chapel, on August 30th and an all day meeting on August 31st. Services each evening during the week. Love Feast on Saturday, September 6th. Bro. J. F. Greene will also be with us and assist in this meeting. We invite all to come and be with us during these services.

Mamie Broadwater.

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#### **Harvest Meeting.**

You are invited to attend the Harvest meeting at the Pleasant Ridge church, Montpelier, Ohio, on Sunday, September 7.

Mrs. Loma Cook.

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#### **Dunkard Brethren of Carthage, Va.**

Bro. J. H. Beer and wife from Denton, Maryland, came to us July 27 and began meetings and continued until August 6. We were glad for the coming of Bro. Beer and the encouragement given. I don't think anyone could

doubt his preaching for he sure did hold up the Bible. Had large crowds and good attention throughout the meetings. There were five from the Brethren church took their stand with us. We regret very much to see Bro. Beer and wife take their leave for they labored so hard while with us. We are praying for their safe return home and hope to have them with us again in the future.

We are hoping for the Dunkard Church to still prosper.

Lizenia Dulaney, Sec'y

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### **Ridge, West Virginia.**

We, the Ridge Congregation, met in regular council on Saturday, July 26, with our presiding elder, P. P. Snyder, in charge. The meeting was conducted in a very orderly manner. Bro. Snyder also stayed with us and preached two very helpful sermons. On September 25, we expect Bro. D. S. Flohr of Shady Grove, Pa., to hold a series of meeting, closing with a Love Feast Saturday, October 4. Anyone passing this way has a welcome to stop and attend the meeting.

Grace M. O'Brien,  
Antioch, W. Va.

:———:

### **Sinking Spring, Pa.**

We, the Sinking Spring Church, are trying in our

weakness to show to the world that there is a small body of true followers of Christ in the lower part of the state of Pennsylvania. Our services are well attended and the spirituality of the church is good. In dealing out the bread of life we try in our weakness to give the old time gospel that our old fathers used to give, the real teaching of Jesus. This is a day and age when people are looking for facts. They want us to live as we preach. They look for our profession in our every day life. So then our life is the only way to convince people that we are a true follower of the Master, I would appeal to all the young members don't be half in the church and half in the world. We have plenty of older folks doing that, but the saying is today "if the heart is right then all is right". I can say amen to that for what you have in the heart will manifest itself. The stores demonstrate in their windows what they have inside, and so does a Christian. The true Christian does not come with his body adorned with the fashion of the world. If they do, they are only doing what the merchants are doing with their windows. Proving to the world that they have not accepted the true teaching of Jesus. I often



wonder what is the matter with the church today. If appearance has nothing to do with the teachings of the Master, then let us get away from it. And if it has, which I am sure that it has then let us teach it and see that it is observed, and those that don't want to hearken let us know the reason why. Perhaps some of the Elders can tell us why. A little leaven, leaveneth the whole lump—a hint to the wise should be sufficient. The writer had the pleasure to be at one of our harvest meetings this last Sunday, August 3. J. L. Myers preached in the morning one of his spirit-filled sermons. His subject was "Service". The writer preached in the afternoon to a well filled house. The subject for the afternoon was, "Low there are part of his ways: but how little portion is heard of him. Pray for us that his ways may be our ways."

We are sorry to mention at this time that on June 1 we had to lay away my dear old mother and a dear old mother she was. Always concerned about the church, and the younger ones, and especially about her grand and great grand children. Her last words we will never forget as I knelt by her bedside and took her hand in mine and we

prayed together the last time, and the last goodbye. Oh, dear reader, this is an awful experience, but O, the consolation for the life that she lived, that if I am faithful I can meet her again. Mother joined the Dunkard Church at Ephrata, Pa., 52 years ago. She lived to the good old age of 82 years 7 months 3 days. Father preceded her 1 year 13 days. Father was a member of the church also. Bro. Walter Cocklin and Bro. J. L. Myers preached the funeral sermon. Interment in Sinking Spring Cemetery.

If there are any churches in the West that would like to engage a minister of the East to hold meetings we can give some of our time. Write to

Elmer Wickel,  
Wennersville, Pa.

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o OBITUARY o  
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Catharine Hamm died July 29, 1930, in the home of her son, David Hamm, at the age of 75 years. She was the wife of Jacob Hamm who passed away about two years ago. She was a charter member of the Dunkard Brethren church of Decatur Church of Decatur, Illinois. She leaves five chil-



dren to mourn her departure.

Funeral services were conducted in the brick Church of the Brethren west of Cerro Gordo. Burial in the West Frantz Cemetery near there. This is the third one of our number that have passed away since the organization of the Decatur Church on December 1st, 1927.

Jacob Hershberger, Cor.,  
1218 Warren Street,  
Decatur, Illinois.

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o o o o o o o o o o o o o o o o  
o POEMS o  
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### OUR DAILY LIFE

Frank Denlinger

My friends, we're living day  
by day,

As weeks may come and go;  
But do we seek while on our  
way

Our future realms to know?  
Like birds that sing their joy-  
ful lays,

We too, must be sublime;  
Our light outshines in six long  
days,

The seventh every time.

'Tis not the cloaks that we  
expose

On Sabbath days alone  
That speak good deeds wher-  
e'er we go,

And for his blood atone,

But what we think or do or  
say,

Much louder, nobler shines;  
Our light outshines in six long  
days

The seventh every time.

Though Sabbath days be spent  
in prayer

And worship in His name,  
Unless our deeds through  
weeks compare,

Our prayers shall be in  
vain.

For all we do along life's way

Must stand the test of time;

Our light outshines in six  
days

The seventh ev'ry time.

When God shall call at even-  
tide

To meet His chosen bride,  
Shall we be found with burn-  
ing lamps

And go with Him inside?

Then let our burning light  
today

From morn till even shine;  
Our light outshines in six long  
days

The seventh ev'ry time.

Oh, may we live the Sabbath  
through

The very best we can,

And other six, the Golden  
Rule,

Which speaks the inward  
man.

Think as you will of what I  
say,

I still proclaim my rhyme;  
Our light outshines in six long  
days

The seventh ev'ry time.

—Selected by  
Jessie Demuth.

### THE HAPPY HILLS

Selected by S. E. Sprinkle.

There's a wonderful country,  
lying

Far off from the noisy town,  
Where the wild flower  
swings,

And the eery sings,  
And tumbling brooks come  
down;

'Tis the land of light and of  
laughter,

Where peace all the woodland  
fills;

'Tis the land that lies

'Neath the summer  
skies

In the heart of the happy hills.

The road to that wonderful  
country

Leads out from the gates of  
care;

And the tired feet

In the dusty street

Are longing to enter there;

And a voice from that land  
is calling

In a rush of a thousand rills—

Come away, away,

To the woods today,

To the heart of the happy  
hills.

Far away in that wonderful  
country,

Where the skies are always  
blue,

In the shadows cool,

By the foaming pool,

We may put on strength anew;

We may drink from the magic  
fountains

Where the wine of life distills;

And never a care

Shall find us there,

In the heart of the happy hills.

Waynesboro, Pa.

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# BIBLE MONITOR

VOL. VIII.

September 1, 1930.

No. 17.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## SANCTIFICATION.

Sanctification is the act or state of being sanctified. Thus it is an act, and a state of being, and by the act, the state of being, is effected, and as an act and as a state it has various significations; as to set apart, to devote, to consecrate, to cleanse, to make holy, to change from the love of the world to the love of truth and righteousness.

By the act of setting apart and devoting anything to a sacred or religious use the state of being sanctified is effected. In this way God sanctified the seventh day. (Gen. 2:3.) The first born were so sanctified. (Ex. 13:2.) And so the sanctuary, the temple, the priests, the altars, the sacrifices, etc., were sanctified under the law, and so we may sanctify ourselves as did the priests, (Ex. 19:22.) and as did Jesus (Jno. 17:19. In this latter sense, man performs the act and the result is sanctification in the active sense.

In the passive sense sanctification signifies “to cleanse from pollution and filth of sin and to free from the power and dominion of sin”, and endue with the principle of holiness. In this sense God performs the act and man receives the act or the effect of the act, sanctification. And so it is said of the Corinthian Christians, “And such (sinners) were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” (1 Cor. 6:11.) And the Roman Christians Paul said, “For sin shall not have dominion over you; for ye are not under the law but under grace”; (Rom. 6:14) and “God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became servants of righteousness.” (v. 17, 18) and “have your fruit unto holiness, and the end



everlasting life", (v. 22) and hence, he commands: "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof", (v. 12) from which it is seen they were not to let sin reign in in their bodies and God would not let sin have dominion over them, and that when they obeyed that form of doctrine delivered them they were made free from sin and had their fruit unto holiness with eternal life in the end, being sanctified through the truth; by faithful obedience thereto on the one hand, and by an act of God's grace on the other.

In effecting this sanctification, God uses various instrumentalities or means; for it is said, "God put no difference between Jew and Gentile purifying their hearts by faith." (Acts 15:8, 9) "that they (Gentiles) may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me." (Acts 26:18.) In this case sanctification is said to be by faith, and this faith was man's part, and without this faith they would not have been sanctified.

In the second place, Jesus prayed, "Sanctify them through thy truth; thy word is truth." (Jno. 17:17.) "And for their sakes I sanctify my-

self that they also might be sanctified through truth." (v. 19.) In this case truth, God's word, is the means.

Again, "seeing ye have purified your souls in obeying the truth through the Spirit" and "through sanctification of the Spirit unto obedience." (1 P. 1:2, 22.) In this instance, sanctification is said to be in obeying the truth or by obedience to the truth; for the truth will not sanctify anyone who does not obey it.

In the fourth place, it is said, "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5:26.) Here sanctification is "with the washing of water by the word" and there may be other washings, but there is no other washing of water by the word than the washing of baptism. Hence Saul was told to "Arise and be baptized and wash away thy sins." (Acts 22:16.) And Jesus said, "now ye are clean through the word I have spoken to you." (Jno. 15:3.) No one can receive this washing of water by the word without baptism or be thus cleansed and sanctified without it.

Sanctification is said to be effected through the will of God. In Heb. 10:9, 10 Paul quotes Jesus thus, "Lo, I

come to do thy will O God, by the which will we are sanctified through the offering of the body of Jesus Christ once for all". But this will sanctifies only those who, like Jesus, do His will. Jesus in his death sealed this will with his own blood, which gives it efficacy to save those who do it. In the sixth place, we are sanctified with his blood, "Wherefore Jesus also, that he might sanctify the people with his blood, suffered without the gate." The blood of Jesus sanctifies those who obey him. It is futile to claim sanctification with his blood or in any other way while living in sin and disobedience.

Finally we are sanctified by the Spirit. In 2d Thess. 2:13 it is said, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth", and in Rom. 15:16, "that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost". Thus, in at least seven distinct cases of sanctification, it is clearly seen sanctification is effected through as many different agencies. First "by faith", second "through the truth", third "in obeying the truth", fourth "with the washing of water by the word", fifth "by the will of God", sixth "with his blood"

and seventh "by the Holy Ghost".

Much stress is being placed upon the last of these agencies, while very little is said about the other six. In the first five it will readily be seen man himself is made a factor—something depends on his conduct in the case—and this part he must perform if he is to have part in the last two. For it is preposterous to believe one who does not believe and obey the truth will ever be sanctified through the truth, much less with his blood or by the Holy Ghost.

Sanctification like other Christian graces is a comparative work and may be thought of in that sense. Thus, one may be sanctified, more sanctified or most sanctified. Or he may be righteous, more righteous or most righteous. In the same way, holy, holier and holiest. So that sanctification, righteousness and holiness are attained and maintained to the extent and degree in which in loving obedience, we manifest the fruits thereof.

This fact is confirmed by Paul when he said, "The very God of peace sanctify you wholly", (1 Thess. 5:23), for if we can be wholly sanctified, we may be sanctified in a lesser degree, and when in loving trust and obedience, we are found worthy, God for



Christ's sake, applies the blood that cleanses from all sin. From that time on we are sanctified to the extent we live a sanctified life.

This raises the question, "when does sanctification take place"? That depends on ourselves. When we appropriate the word by faith, or when we have faith, we are sanctified by faith. When we obey the truth, or as Peter puts it, "Seeing ye have purified your souls in obeying the truth" we are "sanctified through the truth". And when we are thus cleansed and are made free from sin by "obeying that form of doctrine delivered unto us", that is, when we "cease to do evil and learn to do well", quit sinning and accept Christ as our Savior and his word as our guide, then the Holy Spirit applies the "blood that cleanses from all sin" and "purges the conscience from dead works to serve the living God" and takes away the "carnal mind" and implants the "spiritual mind", and this may be simultaneous with the "new birth", or subsequent to it.

Hence, when through a living faith, repentance from godly sorrow, and scriptural baptism for the remission of sins, we are regenerated, born again, saved, and made the children of God, then we are

sealed by the Holy Ghost unto the day of redemption" as "heirs of God and joint heirs with Jesus Christ, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us", who by full consecration and devotion to his service may be found worthy in that day.

On our part sanctification is progressive, or complete, as our obedience is in part, or complete. On God's part, it is instantaneous when, through obedience, we are found worthy to receive it, and is maintained only by those who, by "patient continuance in well doing, seek for glory and honor and immortality" and who shall, in this way, obtain "eternal life". Praise God for free salvation, full consecration, entire sanctification, and eternal life.

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### HOW MANY MORE

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We are in receipt of a letter from one of our earnest S. S. superintendents in which he calls our attention to a custom far too prevalent—that of being late at church services. We wonder how many more are having experiences of this kind.

He says, "I wish people could get to church on time." How many more have a wish



## BIBLE MONITOR

Poplar Bluff, Mo., September 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



of this kind, we wonder? He also says he has said all, as superintendent, he thinks he should say, and wonders if something might be said in the "Manitor" on the subject. Among others he says, "our ——— ministers are hardly ever on time".

In such things, people usually do as they please. However a few things said in the "Monitor" can do no harm and may be helpful. Helpful? Yes, for any service loses much in interest when the people are late, and especially so,

if they are to take part in conducting the worship.

To their credit, our brother tells us "all teachers were on time today but two", and one of these had a lawful excuse, "not able".

Now this habit of being late is generally a matter of choice. We are late because we want to be, or because we don't want to be on time. We may not be willing to own up but it's true nevertheless. Some years ago, when living in Colorado, on a certain Sunday morning the superintendent was late at S. S. We said, "brother Johnny, why were you late today"? He replied very promptly, "because I wanted to be". We were not expecting that sort of answer, but the truth of it at once flashed through our mind, and we asked for no explanation, but he continued, "if I had really wanted to be on time I would not have been late". This meant there was no hindering cause and he was late because he chose to be. How many more like him?

Then too, if as ministers, we get into the habit of being late, what may we expect of the people? The best way to get people to be on time is to begin promptly on time and let them drag in late a few times. That generally does the work. But how to stir up a careless,

indifferent, lazy preacher we'll give space in the "Monitor" for someone else to tell us.

If we have business engagements; we usually get there on time. If we have a journey to take by bus or train we somehow manage to be on time. Why not on time when we have an appointment to meet the Lord at the hour appointed? What if the Lord should be late? How we murmur when he is a little slow in sending rain! And how we chafe when the sun is so long in beginning to shine when "it's always a rainin'." Anyhow, let's not embarrass our faithful S. S. superintendents by dragging in fifteen, ten or even five minutes late. How many more are of this mind?

### **CAN THE CHURCHES GET TOGETHER?**

The question is often asked, but so far as real union among them is concerned, there has been but little progress. If a start could be made by having those who were one a hundred years ago unite, it would cut down the number of denominations more than half. And it seems that here is where the get-together movement should start; for if these cannot get rid of their differences, what reason is there to think that those who never

were together after the division from the old church, can bury their differences and unite?

And then there are several denominations which differ but little in their belief. It would seem that those who do not differ on scriptural grounds should not have much difficulty in making such compromises as might be necessary to unite. They draw together for union meetings and that kind of thing, but when the especial reason that caused them to unite temporarily has been removed, as in summer when the preachers take their vacations, and many of the members also, then they go their separate ways and forget that union is possible.

Then there is a third difference, and that is the way in which some of the commands of the New Testament are looked at. To whom were they given, for what purpose, and for how long a time? Were they advisory or mandatory? Did their force cease and was the power of making commands for the direction of the church in all respects given to the church? In short, did the Lord abdicate and tell men to run the church as they liked?

Then there comes the difference between the Protestant churches and the Roman Catholic church. The Roman Ca-



tholics say that the fact that the Protestant churches are so divided is evidence that they are not the true church. Whether this is accepted as a fact or not, it cannot but be taken that there is something wrong, that the churches are not doing as they should, or there would not be these divisions. Christ's great prayer was largely for the union of his followers with one another, and their union with him and his Father. That prayer has never been realized, if we call those who profess his name his followers; for division has been notorious for centuries.

One thing more should be considered. It seems quite evident that the number of persons who do not believe that the Bible means what it says and all it says is increasing, for the churches have very little discipline any more. It is probably true that if any of the Evangelical churches would try to enforce its written discipline there would be a revolt, and a large part of the membership would withdraw. We know of a case where that was just what happened. It leads one to wonder what the people do believe, and why they profess planned for next winter. The last word said that he had been very near to passing over. Well, active, strong one week,

and the next on the brink of the grave. And we do not know whether this will be his final sickness. That is in the Lord's hands, and he will do what is best.

The Master so often reminds us in his Word that our time is uncertain, that he will come at such an hour as we look not for him; he tells us again and again to watch and be ready. And Peter, after writing of the coming of the Lord, that it will be as a thief in the night, adds: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy converse to be Christians at all. Jesus asked one time, "Why call ye me, Lord, Lord, and do not the things which I say?" That is a question which is still awaiting an answer. WHY?

And another class seems to be growing in numbers, namely, the Atheists. What conditions in the churches have driven these people to disbelieve in God altogether? Are the churches responsible? Are you? Am I? And whether we are responsible or not, we cannot just fold our hands and let things go, for in spite of all the efforts we make to wash our hands of responsibility, **we are responsible** to a very great extent. I cannot but sympathize with those of this class; for I feel that there



would be no middle ground for me; I must believe or I must reject the teaching of Christ. There really is no middle ground. Jesus did not recognize any middle ground, for he said the one who was not for him was against him.

It would be a wonderful thing, a blessed thing, if church union could be brought about. It can be; it ought to be; but there is very little to show that the churches are moving in that direction. Nineteen hundred years have passed, and the world is not yet Christian; in some respects it is decidedly heathen, pagan, without God and without hope, the hope of a blessed reunion with God in some day not yet dawning.

There are the six divisions: those who originally (here we are using this word to mean at some time since the Reformation) belonged to one body; there are those who have practically the same belief; there are those who differ as to the same binding force of the commands of Christ; there are the Protestants and Catholics; there are the unbelievers; and there are the Atheists. How is union to be brought among the churches? Among Protestant churches first of all. No one has yet presented a workable plan for that, though it would not be a difficult thing

to bring about if all who profess the name of Christ were Christians.

It seems to me there are insuperable difficulties in the way to hinder a union of the Protestants and the Roman Catholics. I want to say something about some of the difficulties in future issues of the Monitor. We ought to be more diligent students of the Word of God, and we ought to be willing to hold fast all it says, and no more. God help us to labor more earnestly to follow in the footsteps of our Lord.

Grant Mahan.

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### **TO OUR BELOVED BRETHREN AND SISTERS IN THE LORD.**

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Clayton F. Weaver

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As we read the many good things that come to us through the Monitor, we are made to rejoice again and again for the precious fellowship we have in the Gospel of His dear Son. We marvel that it has been possible for a few faithful ones to withstand the great flood of worldliness that has engulfed the church. This has been accomplished, first of all, by the power of the living God.. But that power is of no avail unless there are faithful trusting hearts who are

willing to submit to this same power. And so by prayers, by earnest strivings, by sacrifices, and strenuous efforts, the heaven has been working and the present Dunkard Brethren Church has been birthed as a result of all these strivings.

These thoughts were born within us as we read the Heart to Heart talk by one of our dear brethren. We suppose a brother, as the articles alluded to was anonymous. Our heart beat in unison as we read of the trials endured, discouragements faced, courage manifested, and final ends accomplished. Let us remember the picture so vividly drawn of the obstacles faced and bravely met by this particular congregation, is not an obscure instance, but a faithful portrayal of the birth of the majority of our congregations. But let us remember that "all that will live Godly in Christ Jesus shall suffer persecution". 2 Tim. 3:12. And further, the apostle Paul tells us whence this persecution mainly arises, and we are witnesses of the truth of his statement.

Again we follow our brother and note the joy born of success when the organization was accomplished at Plevna. We also know there were many prayers and tears, and much

earnest pleading going up from home altars that Our Father would bless the brethren assembled there that something might be done to re-establish the Faith of our fathers, even as of old. We believe in the tears and prayers of the Godly men who gave us the standard of life as compiled in the Polity Booklet. But we wonder if our dear brother fully realizes the sweep of the statement, "That the Polity Book as there passed would be our guide". I do pray, dear brethren and sisters, that the doctrines of our Lord Jesus Christ as found in the New Testament shall now, and always, be our guide. And I hope that is the mind of our dear brother too. I remember the efforts that were made from time to time in the C of the B to have the doctrines of the church tabulated and published as a creed; but always older and, we hope, wiser heads, objected, claiming our creed was the New Testament. Surely they ruled wisely. Truly may it always be our aim to follow the light, and any time we can come closer to our Lord in obedience to his doctrines let us do so.

The writer, for one, could never have served on a committee to prepare a booklet to be the rule of practice for any church in the expectation that



this was perfect and would not need revision. Looking at it from this angle, we are inclined to believe the statement was stronger than intended.

We believe the fear of our brother is unfounded that certain sections want to destroy the work already done. It might be a fact, however, that they do not care to get in as loose a condition as that so recently left. **Judging from** the speeches and work done at the last two Annual Meetings, we have a group of men and women who are in earnest and know what they want, and are willing to make sacrifices to secure their ends. From the standpoint of intellectuality, possibly we are not a marvel of success; even as some of our friends (?) testify; but in all truth let me say this, from the standpoint of spirituality and sacrifice, our delegate body is a success. And just so long as these hearts are fixed on the Truth and a greater desire to return to the "old paths", so long the cause of the Lord is safe in their hands. May Our Heavenly Father give us all grace sufficient, and the willingness to lay aside all prejudices, personal feelings, and preconceived ideas, and "walk in all the commandments of the Lord blameless".

As we look over the Brotherhood of the church from which we separated there are districts and congregations where the looseness does not yet exist as named by our brother. Such as bazaars, bobbed hair, jewelry, sisters wearing men's apparel, etc. As to sisters wearing the hat without the consent of conference, as stated in the article, their consent would not make it right to do so. There are still congregations in the Church of the Brethren where the hat is not worn, and the sisters are taught and observe the teaching, that the head of a praying and prophesying woman is to be covered, because of man, her head, also because of the angels. And also nature teaches her the same as to manner and time. Right here let us say, however, the observing of these various doctrines in a few of the congregations in the same manner as we teach them, and as they were formerly, does not justify anyone continuing in fellowship with those who have denied the fundamental principles of the doctrine of our Lord and Savior. They are under the guilt that attaches to the church as a whole. If I walk in the counsels of those who are loose and worldly, stand in their way, and sit with them at



the communion table, I am also guilty with them of disobedience and sacrilege. In other words, I am bidding them Godspeed by aiding and abetting them in their trend toward worldliness.

In conclusion, "let us know no man after the flesh", remembering "the night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ \* \* \*." Rom. 13:12-14.

York, Pa.

### CORRECT SPEECH.

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.)

We have in these few lines some instruction well worth noticing. Speech, the expression of thought, the outlet for that which is in the heart reveals as clearly what we believe and what we are, that it pays one well to occasionally weigh his words in the light of the Scripture on this subject. It is a vital matter too, for Jesus said "For by thy

words thou shalt be justified, and by thy words thou shalt be condemned". (Matt. 12:37.) Then in (Ecc. 10:12) we find, "The words of a wise man's mouth are gracious; but the life of a fool will swallow him up".

From these statements it is clear that we should exercise care in our manner of speech and the choosing of words to express our thoughts. In fact we should train ourselves, bring our tongues into subjection, so that our speech will be consistent with our manner of life.

True enough, we should be very careful of the words we use, but there is another thought worthy of note as well. Our thoughts may be pure, our words may be correct, our statements in order, yet our "manner" of saying it, may be such that it would defeat the purpose we have in mind.

The first text mentioned gives us a method to go by that we may evade any such unpleasant experience. We are told here that our speech should be "always with grace". I believe this is to mean that our speech, in order to be proper as Christian people, should be tender, compassionate and sympathetic, to show that concern and respect which we have for others.

Then it should possess dignity, so as to command the respect of others; that is, we should not allow such statements to pass from us that would in any way belittle others, even though their attitude toward us chanced to be wrong, if we have the right spirit within us we will ignore that, and not lower ourselves by trying to retaliate in an unbecoming manner. Then too, any statements that would be extremely harsh or critical without being justified, would not possess this "grace" to the desired extent. Yet there is another phase to this question too. We should have such a knowledge of the subject upon which we speak and conviction on the same, that we could express ourselves with certainty, making the matter clear and proving beyond a doubt by the evidence at hand that our position is right. Under these circumstances our speech should be firm, and as such, would be in "grace". Under all conditions there should be due consideration before utterance. "But let every man be swift to hear, slow to speak, slow to wrath." (Jas. 1:19.)

Then the text also says our speech should be "seasoned with salt". Now when we season food we render it palatable; that is, make it agreeable

to the taste by the application of salt. Then the speech of Christian people should be seasoned by the application of a certain property to the extent that it would be acceptable or agreeable; that is, it should be such that there would be no just reason for offense or contradiction on the part of the hearers. Of course we cannot expect to speak on all subjects at all times and yet please everybody. That would be an impossibility. In time past they were offended at Jesus because of his speech. Not because what he said was wrong but because they could not stand the truth. So it shall be with us if we uphold the truth. But to return to the former thought: this "seasoning" is referred to as "salt", something that preserves or keeps in a sound state. There is no better application that I could think of than this. There is always a motive back of our speech that prompts the "words" spoken as well as the "manner" in which they are spoken. This motive in Christian people should be "love". There is nothing that would be more fitting, nothing that will season or make speech more acceptable or agreeable than the application of this property. When our speech is for his cause and kingdom seasoned with love for God,



and for our fellow man as it should be then indeed will it be in "grace", will dignify and elevate the speaker and the words spoken will have the desired result.

There is no question but what we can all improve along this line if we but try. This is one of our many weaknesses.

The writer was just thinking what a difference it would make in our church work, if, in our Local, District and Annual meetings we could all learn to keep our speech within the boundaries herein set forth. How much time would be saved in our discussion and how many offences and hard feelings could be avoided. How much more respect and love we would have for one another, and how much greater our influence over the world for good, would be. This question is of such importance that it is well worth an effort on the part of each of us to attain unto a higher standard along this line. The Lord helping us may this be our aim.

L. W. B.

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## A PLEASURE TRIP

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Marion A. Roesch

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On July 23 Bro. S. P. Van Dyke arrived here at McClave on his way to Grand Junction.

He insisted I and some more of the brethren from here should go along with him, if possible. We could not arrange to go for a few days, so he kindly consented to wait until we could go. He very willingly assisted us in the hay and is almost as active as many 45-year-old men, and he is now past 75. He gave us a number of good Gospel sermons while here.

Well, on the morning of August 5, at six o'clock we were ready to start. Our number consisted of Bro. and Sister J. L. Wertz, my father, Jno. Roesch and myself with Bro. VanDyke. I rode with Bro. VanDyke and I count it a great privilege to have the spiritual association with one who has had the experience he has.

All went well until we were perhaps midway between Canon City and Salida in the Rocky Mountains of Colorado, when suddenly we noticed a number of cars were stopped in the road ahead of us. We at first thought, well there has been an accident, but on investigation we found that there had been a little cloud-burst in the mountains above us, and the water had run down a small ravine and washed out the bridge. Well, it was necessary for us to wait until the stream began to fall. By this



time our crowd had grown considerable; there was perhaps fifty or more cars waiting. There were enough men, that, by all working together, we soon carried enough rocks so that the cars could go across. Thus we see man is sometimes halted in this life by Divine intervention. We are made to think of the time when people will be suddenly stopped in this Life's Pilgrimage by the appearance of the Son of Man. Then, blessed are they who have washed their robes in the Blood of the Lamb. We lost about an hour and a half by this stop, but we were able to get to Salida in time to get a cabin for the night.

The next morning we continued our journey. About 10 o'clock we were on top of Monarch Pass, an altitude of 11,228 feet. The scenery is wonderful, the trail is crooked and steep. We arrived at Grand Junction about 5 P. M. Part of our number stayed at the home of Bro. Click, and two of us went on five miles further to Bro. Bryant's, who was a boyhood friend of Bro. Van Dyke.

The following morning we made plans for our work. We had meetings each evening the rest of the week. The weather seemed to be against us, for each evening a storm and

rain came up about church time, which made the attendance very small.

On Sunday we had regular S. S. followed by a strong sermon by Bro. VanDyke. The sisters helped by bringing their baskets full of good things to eat. So it wasn't necessary to go home for dinner, thus we had more time for organizing in the afternoon.

Meeting was opened by singing and reading of the 15th chapter of St. John and prayer by the writer, then another song and Bro. VanDyke took charge. He made the why and wherefore of the Dunkard Brethren movement very plain. Bro. J. E. Bryant made a forceful statement of his resolution and determination in his new relations to the church of his choice, the Dunkard Brethren. He then signed and became the first charter member of the Grand Valley D. B. church. Bro. Bryant is an elder. Two deacons with their wives, two other deacons, one aged minister, and one brother and his wife. For various reasons they decided not to elect church officers until the following evening. All joined in singing "Holy Spirit, Faithful Guide", and a closing prayer. Thus ended a day in which many souls were made to rejoice with a new-found joy.

Bro. and Sister D. M. Click, also Bro. Bryant, opened their doors to us in a very brotherly way. We certainly appreciated their kindness.

Later, on the following evening, they elected a clerk, treasurer and correspondent. By this time they had secured two more signers, making a total of twelve. They decided to hold their Love Feast and council meeting at a later date. Thus another congregation is prepared to enjoy spiritual worship once more, with bright prospects for the future. May the Lord lead and richly bless this little band, is our prayer. Some people take pleasure trips just for vacation, but there is more real joy in a Gospel mission.

We, the McClave brethren, left for home on Monday morning, and Bro. VanDyke intended to leave for his home in Oregon, the following morning.

McClave, Colo.

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### MAKING DISCIPLINE DIFFICULT

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There are some people who are always in the objective case. They would like to agree with the Church, but somehow the Church always takes hold at the wrong end and does everything the wrong way.

If the Church makes an effort to enforce its discipline faithfully, it is entirely too severe; if it tries to be lenient, it is shamefully neglecting its duty. If the preacher attempts to point out and to condemn the sins of the people, he is throwing clubs; if he tries to accomplish things through prayer and personal work, he is continually nagging and is lambasted for not preaching the truth more clearly. If an attempt is made to line up the entire Church for a scriptural attitude on Nonconformity, the cry of "formalism" is raised immediately; if the attempt is made to reach this desired end through an earnest effort to bring about complete consecration, the cry of "fanaticism" is heard. No matter what is done, it is done so bunglingly that it would have been better if it had never been attempted.

So the work of the obstructors goes merrily on. The unfortunate thing about it is that it is very seldom that any of the critics seriously offer a solution for or an improvement over existing conditions. As a result these criticisms are doubly destructive. They offer no solution, they obstruct the efforts of those who are trying to accomplish something worthwhile.

—Selected.



## PLAIN DRESSING

Joseph P. Robbins

Now we want to begin where we left off in our former article.

For more than two centuries this distinctive feature has been kept up by our mother church, but now has been left off almost entirely, and while there has been, at different times, in the history of the church, those who would not dress in plain apparel, we are led to believe that the number of such is not greater, in proportion to the whole membership, now, than it has been at any former period of our history. We are encouraged to think that this principle is gaining ground amongst us, and that we stand today more united on it than we have for a long time.

We should maintain the principle of gospel plainness by precepts, by example, by kind admonitions and by restrictions. We all agree that the New Testament teaches plainness in apparel, and that the Church ought to carry out this principle. But we do not all see alike, when it comes to carrying out the principle. For, some say, "Let us dress plain, but let each one judge for himself what plain dressing is." Will a course of this

kind secure gospel plainness?

Let us see. One will array himself in fine broadcloth, cut his hair in the latest style, and claim to dress plain. Another will wear a plain gold ring, a plain gold chain, a plain pearl, and set up the same claim.

A sister will put on a plain silk dress and a plain hat. To this someone will add a plain ruffle and a plain feather, and so it goes on, until the gospel principle of plainness is swallowed up by this kind of plain dressing. When we have a piece of work to do, or a definite object to attain, we will, if we act wisely, at once adopt the best possible means to accomplish the work, and attain our purposes. So, in securing gospel plainness, we, as a church, and as individual members of that church, should adopt the best possible means to reach the desired result. And here, in our judgment, is found the strongest argument, in favor of uniformity in dress. It is to be used simply as a means to an end. Uniformity in itself is not plainness. We may sum it up in a single sentence: the way to dress is to dress plain.

The man or woman who has been fully taught in the word of God, touching the matter of plain dressing, and whose heart is filled with the spirit of Christ, will never be heard



complaining because the church tries to carry out the gospel principle of plain dressing.

Do those who hold that the church should make no restrictions in regard to dress, know just what such a course would result in? We have numerous examples to warn us, as to what would speedily follow such a course. Throw off all restrictions in regards to plain dressing, take away precept and example, and in a few years the Dunkard Brethren Church, like many others that have pursued the same course, would lose her distinctive features of gospel plainness and be swallowed up in the fashions of the world.

Do we want to see this result? Do we want to see our modestly attired sisters decked with the georgous and tinsels of fashion? Do we want to see our young brethren become mere dudes of society? As we write these lines, we seem to hear a mighty "No!" as if coming from every member, go up in answer to our questions. If this, then, is our vote, let us hold firmly to gospel plainness.

This question gave great concern to many of the world's greatest reformers. Luther, Wesley and others, took a decided stand on the side of gospel plainness. Read the Metho-

dist discipline, and you will almost conclude that part of it was passed by the Annual Meeting of our mother church a good many years ago, but loose government has taken the Methodist brotherhood as well as our mother church, far enough away from the simplicity as taught by Christ and the apostles. Shall we, as a Dunkard Church, follow them? Nay, verily, nay!

Route 2,  
West Milton, Ohio.

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### THE PRAYER COVERING AGAIN

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Wm. Wells

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I notice the prayer covering that is worn by the sisters here of late is attracting considerable attention.

In our church paper for August 1 was a long article giving fifteen reasons for the wearing of it all the time. I liked the idea as it was given by the brother, but did not just quite like the remarks.

I would like to say in the first place, the covering mentioned by Paul in 1 Cor. 11th chapter concerning the believing woman and the covering concerning the believing man, they are in no way related to each other. Neither should they be considered as such, for the simple reason one is a

prayer covering and the other is a natural or weather covering. God has had, and he still has, a purpose in all things that he does. And if need be he also has a remedy. I read in the third chapter of Genesis how God dealt with Adam and Eve after they had eaten of the forbidden fruit. In verse 16, God unfolds to Eve what is to be the duty of the woman, and God ends that verse by saying that her husband should rule over her. And as I look at that expression that meant a curse on her, that is proof to me that she had severed her relationship with God in the Garden of Eden by eating of the forbidden fruit. She brought sin on herself, and sin is a separation from God.

But in verse 17 God addresses Adam in altogether a different way. He says cursed is the ground for thy sake. Now you tell me why was the curse placed directly on the woman and not directly on the man? Ans.: As I see it there is only one reason—1 Cor. 11:3, "But I would have you know that the head of every man is Christ and the head of the woman is the man. Now will you tell me how could God place a curse on the man and not in some degree affect his head, Christ? While he could justly do so

to the woman for if it did affect the man, her head, it would matter not, for he was already in sin. But the head of the man knew no sin, therefore cursed is the ground for thy sake.

So I know of no place in all of the Bible from that day till after the church was no longer in the mind of God but had become a reality and actually existed here on earth that the slaveship was removed from off the woman. But since that old Adamic sin was nailed to the cross and as Christ said in his own words old things have passed away and all things have become new, the husband is commanded to love his wife, and the wife is no longer a slave to her husband, but the command to her is love her husband. So to me Paul by the Holy Spirit, backed up by the powers of Heaven, has here in the eleventh chapter of 1st Corinthians given the remedy. And every believing woman in Jesus Christ that observes and obeys this command and church ordinance, it reinstates her again in favor and friendship with God and places her on equality with her husband, but not over her husband. And one more thought: Paul says the woman is to have "power on her head because of the angels". May I ask again,



when is the woman to have power on her head because of the angels? I suppose according as some men are treating the subject, it would be from about 10 to 12 o'clock Sunday, and then probably a couple of hours Sunday evening. But as I see this all important question which so vitally concerns the believing woman in Christ, not so. Because the spiritual teaching of the scriptures to me is, if she fails to comply with the injunction of God's word, she is under her husband. Because Paul says in verse 11, nevertheless is the man not without the woman, neither the woman without man; (in what) in the Lord. Now I would like to know how you are going to get the woman in the Lord when she fails in complying with the instructions of the Lord. Yes, and all of the time, dear brethren, it is surely doing an injustice to this part of God's command to the believing woman, to say if she is to be covered all of the time the man is to be uncovered all the time. Because to me one concerns the spiritual and the other the natural. Yes, sir, I believe it is nice and also the proper thing for a man to do when he enters the church or any place of worship if it be possible at all for him to take his hat off. One of the great-

est troubles is, far too many of our brethren are confiding their whole argument on just what Paul says concerning this matter here in 1 Cor. 11.

How could Paul go into details on everything that he mentioned in his fourteen letters that he wrote to the different local churches? If he had done that, it would have been as Christ said, the world could not contain the books. I know that satan would like to see us get mixed up on that question. So why should we squabble over a thing that is so plain? She had severed her relationship with God. This reinstates her back in favor and relationship with God. It removes her slavery. It places her on equality with her husband. It shows her relationship to the angels. It shows her relationship. It shows power, because of the angels. Not only a few hours on the Lord's day while in church worship but all of the time.

Quinter, Kansas.

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The Third District Meeting of District No. 3, if the Lord will, will be held in the Quin-



ter Church on October 11, 12 and 13, commencing at 10:00 o'clock on Saturday morning, an all day meeting. In the evening our semi-annual Love Feast, an all day meeting on Sunday and the business meeting on Monday. We give a special invitation to everyone that can possibly be with us, and we especially urge those of our own number that are isolated to come if possible. We would much desire if our dear brethren in Texas could be with us at this time.

We should all pray earnestly for this meeting; not for something we would think must pass in our way, but that we may be built up spiritually, and for the guidance of the Holy Spirit to guide and direct according to the will of the Holy Spirit to guide and direct according to the will of the Father, and the upbuilding of his Kingdom.

"My thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my thoughts higher than your thoughts." (Isa. 55:8-9.)

Sister O. T. Jamison,  
Quinter, Kansas.

#### **Fairview Church.**

On June 15 we had with us Bro. and Sister Sponseller and family of Ohio. Bro. Sponsel-

ler preached for us on Sunday. Also Bro. Clyde St. John and family of Ohio were with us on Sunday, July the 6th, and preached for us. On August the 3rd we had with us Bro. and Sister Yontz of Topeka, Ind. Bro. Yontz gave us a splendid sermon. We also had with us, same date, Bro. and Sister Frank Priser of Goshen, Ind.

Bro. L. P. Kurtz and Bro. Glenn Cripe of Goshen, Ind., have been filling the appointment only when some other minister would drop in. We sure appreciate it when any minister drops in and preaches for us. We have Sunday-school every Sunday at 10 A. M. and preaching first and third Sundays of each month.

Our revival meeting will begin the last Sunday of this month, August 31, and continue each evening and on Sundays for two weeks. Bro. Clyde Miller of Bryan, Ohio, will be with us in this meeting.

Everybody will be welcome to attend this meeting.

M. S. Morris,  
Route 3,  
North Liberty, Indiana.

#### **Evangelistic Meeting.**

On August 2d, Bro. Adam G. Fahnestock, of Brunnerville, Pa., preached the first sermon of a two weeks' Evan-

gelistic meeting, in the local congregation. As a watchman on the walls of Zion, he held forth God's eternal word of truth fearlessly. The nineteen sermons which he preached were interesting, inspiring, and edifying, as was evident from the especiall good attendance and the splendid attention given.

Through Bro. Fahnestock's efforts the church was built up spiritually and sinners were caused to see the error of their ways. Eight were added unto the church. Of these, five were "born again", one rebaptized, and two accepted on their former baptism in the Church of the Brethren. Three of these are heads of families and have children to "bring up in the nurture and admonition of the Lord".

On Sunday afternoon, August 17th, a very large number of members and friends went to the home of Bro. Harry Smith and witnessed the baptismal services in the flowing stream near by. Bro. Fahnestock was the administrator.

The meetings closed on Sunday evening, August 17th. Bro. Fahnestock had visited in practically every home of the congregation, as well as others and had spoken to many about "The Way". For his noble effort, we wish our dear brother Godspeed and

pray that God may richly bless him in preaching the Word.

Ray S. Shank,  
Mechanicsburg, Pa.

### Goshen, Indiana

The Dunkard Brethren Church of Goshen, Indiana, expect to hold their Harvest meeting on September 21. We wish to extend a hearty invitation to all of the neighboring churches.

We are not able to tell you at this time who our speaker will be, but come and enjoy an all day meeting with us and we will promise you that someone will fill this place.

Sister John E. Wallace.

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o OBITUARIES. o  
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### Franks.

Sarah E. Zimmers, the daughter of Florin and Margaret Zimmers, was born in Noble County, Indiana, June 17, 1860 and died June 27, 1930, aged 70 years and ten days.

Early in life she united with the Dunkard Brethren church and remained active and faithful to her church during her active days. She was united in marriage to Jesse Huber

who preceded her in death. To this union was born one daughter, Yeona Huber, now Mrs. Alvin Cripe. On September 15, 1887, she was united in marriage to Thomas J. Franks. To this union one daughter, Clara, was born. She has been a mother to nine step-children. All of the children's names: Leona Cripe, Clara Piggott, Wilson Franks, Charles A. Franks, Mrs. Ossie B. McKloskey, Clyde R. Franks, John M. Franks, Lorin B. Franks, Mrs. Mary M. Frick, Frank Franks and Lee Franks, as well as many grand children, survive. A life long resident of this community the life and deeds of Mrs. Franks bespeak a useful, well spent life. The family wishes to express their appreciation of the many kind acts of the neighbors and friends in this sad hour.

Bro. A. J. Yontz from Topeka, Ind., and Bro. L. P. Kurttz from Goshen, Ind., officiated.

She Is Just Away.

"I can not say and I will not say

That she is dead; she is just away!

"With a cheery smile, and a wave of the hand,

She has wandered into an unknown land,

"And left us dreaming how very fair

It needs must be, since she lingers there.

"And you—O you, who the wildest yearn

For the old-time step and the glad return—

"Think of her faring on, as dear

In the love of there as the love of here;

"Mild and gentle, as she was brave,

When the sweetest love of her life she gave

"To simple things:—where the violets grew

Dark as the eyes they were likened to.

"The touches of her hands have strayed

As reverently as her lips have prayed.

"Think of her still as the same, I say:

She is not dead—she is just away!"

Sister John E. Wallace.

### Evans.

David A. Evans was born in Rockingham County, Virginia, July 1, 1853, and departed this life August 12, 1930, aged 77 years 1 month 12 days. In



his early manhood he came to Ohio, Montgomery County, where he lived the remainder of his long life. On March 5, 1876, he was united in marriage to Lucy Jane Hurnes of Rockingham, Virginia. To this union were born six children, three boys and three girls, all living; also sixteen grand children and one great grand child. He leaves to mourn their loss a faithful wife and the above named children and one aged sister. At the age of sixty-five he united with the Church of the Brethren and just a few years ago he changed his church home to the Dunkard Brethren at the Englewood Church. He was truly a faithful member. He had been in declining health for several years with heart failure. He was out in one of the fields on his farm when overtaken with one of those heart spells and died very suddenly. His funeral was held at the Dunkard Brethren (Englewood) church on Friday afternoon at two o'clock, August 15th. These services were in charge of the writer assisted by William Minnich of the Church of the Brethren, also Larance Kreider of the Dunkard Brethren. Burial was near the Old Salem church, Church of the Brethren, the Bethle Cemtery.

Joseph P. Robbins.

### Stoner.

J. Daniel Stoner was born in Carroll County, Maryland, July 22, 1852. He departed this life at his home in East Berlin, Pennsylvania, May 23, 1930. Aged 77 years 10 months and 1 day.

The Stoner family moved from Maryland into Pennsylvania in 1864. On June 6, 1875, he was united in marriage to Sarah Miller, who preceded him in death June, 1912. To this union was born one son, who survives. He was again married April 16, 1914, to Mary E. Myers, who also survives.

Bro. Stoner lived a noble, consistent Christian life. He was a good neighbor. He stood fearlessly for what he believed to be right. He was a faithful member of the Church of the Brethren for many years. After its organization, he affiliated himself with the Dunkard Brethren church where he contended for the "faith of our fathers" until death. Death was due to erysipelas and complications. His Christian influence will continue to live on with the host of friends who mourn their loss.

Funeral services were held from his late home, with further services and interment at Mummert's Meeting House. Services were conducted by Elder Walter E. Cocklin, of

the Mechanicsburg Dunkard Brethren Church, assisted by Elder S. S. Miller of the Church of the Brethren.

Ray S. Shank,  
Mechanicsburg, Pa.

Eld. S. P. VanDyke wishes us to inform his correspondent he is now at home in Newberg, Oregon, where he can be addressed. He will take care of promises to write as time permits.

## DO YOU KNOW

We sometimes hear the assertion that there are no people in this country who may not hear the gospel. Do you know—

—that a man on horseback can travel from Alberta, Canada, to the interior of Mexico and sleep every night under a Mormon roof?

—how many Indian reservations there are where there are no missionaries or religious teaching?

—that a magnificent Hindu temple has been erected in San Francisco?

—that the Moslem call to prayer has been sounded in Union Square, New York?

—that in Montana there are 1,600 school districts without

pastoral oversight?

—that in Colorado, Oregon, New Mexico and other western states there are whole counties without a church?

—that in many of our larger cities there are thousands utterly untouched by Protestant Christianity?

—that there are thirteen million children in the United States not in any Sunday-school?—Selected.

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# BIBLE MONITOR

VOL. VIII.

September 15, 1930.

No. 18.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## PRESSING ON.

In our last we had something to say on sanctification and suggested that it may be thought of in a comparative sense as sanctified, more sanctified, and most sanctified, and that we may be sanctified to a greater or lesser degree, conditioned upon our obedience to the Truth, that our souls are "purified in obeying the Truth only to the extent and degree in which in loving obedience we manifest the fruits thereof."

This suggests the idea of progression in the Christian experience and the divine life, or as Paul would express it, as "going on unto perfection"; and that the Christian life may be thought of as a development, a "growth in grace and in the knowledge of our Lord and Savior Jesus Christ". And this seems to be the idea in the mind of Paul when he wrote to the church at Ephesses as follows: "He

gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:11-13.)

Those different officials had their own line of work or functions in the church which each was expected to perform as "of the ability which God giveth", by application and study, to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15.)

And all this was done that certain specific results might obtain as perfecting of the saints, the work of the ministry, and the edifying of the body of Christ which means



the church or body of believers. Jesus said, "Be ye therefore perfect, even as your Father which is heaven is perfect", and to the rich young ruler he said, "If thou wilt be perfect, keep the commandments". This not only tells us to be perfect but also how this perfection may be attained, by keeping the commandments, or as Peter puts it, "purifying our souls in obeying the truth", or the word of God, which is the truth. And to this end the scripture has been given, "that the man of God may be perfect, thoroughly furnished unto all good works". (2 Tim. 3:17.)

Paul himself was not "already perfect", but was "pressing on". And James tells us, "If any man offend not in word, the same is a perfect man". Measuring ourselves by this rule we may see how much progress we have made toward perfection. To the Galatians Paul said, "this also we wish, even your perfection". (2 Cor. 13:9.) And to the Hebrews he wrote, "let us go on to perfection". (Heb. 6:1.)

These scriptures convey the thought of progression in the divine life or of pressing on. And so Paul said, "Forgetting those things which are behind and reaching forth

unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

When we speak of perfection, we do not mean godly perfection, for God is so perfect he cannot sin, but because of our imperfection, so long as we are in this life we shall be subject to temptation and so long as we are subject to temptation we are liable to sin, not because we have to, but because of weakness, or lack of moral stamina, or exercise of will power to resist temptation, and a determination to live right, we are overcome by the enemy of our souls and induced to do wrong and so lead into sin, and the downward way instead of pressing on the upward way to "higher ground".

This pressing on and upward, should be our constant aim and effort "till we all come in the unity of the faith". And while we may not be able fully to attain unto this coveted goal, yet it should be our constant aim. And if we can suppress the spirit of selfishness, and subdue the carnality that is in us, and surrender the desire to have our own way at whatever cost, we shall have removed the greatest barrier and the most formidable ob-

struction in the way of perfect unity. And when we make up our minds to follow after the things which make for peace, and to avoid everything that tends to discord, we shall be a long way on the road to harmony and unity. So that unity, as other Christian graces, may be attained to a greater or lesser degree, conditioned on the greater or lesser degree of our consecration to duty, and devotion to Christ our holy living.

The unity of the "knowledge of the Son of God", may be had when we all cheerfully submit to his ruling and walk in his commandments and yield submissively to his authority. Thus may we know him, whom to know aright, is life eternal, and thus "growing in grace and the knowledge of our Lord Jesus Christ", we become more and more like him until we all come "unto a perfect man, unto the measure of the stature of the fullness of Christ". And so attain unto the highest degree of Christian experience, and Christian perfection possible to mortals as we are and those heights are attained by pressing on. May our constant prayer be, "Lord, plant my feet on higher ground", while we "keep pressing on the upward way" and "new heights gaining every day".

## THE IDEAL CHURCH

### 1. Loving.

Love worketh no ill to its neighbor therefore love is the fulfillment of the law. The first necessary attribute which the ideal church must have is love, real Christian love. This doctrine was taught and lived by Christ while he was here upon the earth. The world had grown hard, harsh, material. The strict methodical leaders at the head of the Jewish church had hammered and prodded the people into believing that the fulfillment of the letter of the law was the necessary thing; that the strict completion of the fast days and tithing and literal observance of all the formalities which Moses had commanded and a lot which Moses had never written must be brought about with meticulous care. Inspiration was given to a very few chosen men. The populace as a whole were so busy tending to the manifold duties to which their leaders were scourging them that they seldom if ever, got into a fitting attitude of mind to receive inspiration. Worship was through the high priest. Even to look upon the Holy of Holies meant death to any but a priest. Men in general had no direct access to the throne of God.



All of this was changed at the coming of Christ. His church was founded on sight; not upon a vague uncertain being, but a man of living spirit having the same vital organs as we, having like passions. He bore the same temptations as we, but his resistance and his reactions were far different. His teaching was on a radically different principle from that of the old Jewish religious leaders. Instead of formality and a doctrine which promised salvation only through works, he taught and spoke of Faith. The Law required an eye for an eye and a tooth for a tooth. Jesus said, "But I say unto you, love your enemies", and "If thine enemy hunger feed him, if he thirst give him drink for in so doing thou shalt heap coals of fire on his head." His message was one of love, of altruistic existence, of tender compassion of mutual helpfulness, and he went about preaching and doing good, healing the sick, halt and blind, giving himself unstintingly to the furtherance of that message.

Upon this message, then, was the early Christian church rooted and grounded, and no organization has been successful which failed to recognize the deep meaning of that message. The eradication of self-

ishness and the installation of loving service is the prime requisite of a successful church, and Jesus taught to members loving consideration for the rights of each other. When misunderstandings occurred, (which in a large or small group can scarce be avoided) there was a logical, reasonable procedure to which the Christian follower was pointed. "If thy brother offend thee, go and tell him his fault between thee and him alone. If he will hear thee, thou hast gained thy brother". How many of us take that plan. Instead of between him and thee alone," we too often go first to one whom we count a friend and pour our troubles in to his sympathetic ear. As we pore over our woes and receive the sympathies of our friends (?) our feelings are more and more that we have been trodden upon unjustly and we get farther and farther away from any reconciliation. "But if he will not hear thee, take with the one or two brethren that in the mouth of two or three witnesses every word may be established." Certainly if a case is so aggravated as to reach this second stage the presence of some prayerful and consecrated men to act as conciliators will wield a powerful influence in clearing up



## BIBLE MONITOR

Poplar Bluff, Mo., September 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



the difficulty. If the first step has been taken with the idea of loving forbearance in view, the second step would seldom be necessary. "If he neglect to hear them tell it unto the church." Only as a last resort, Jesus said, is the trouble to become the property of the congregation. The last resort is usually the first. The one who has been hurt immediately spreads his woes into any ear he can get to listen. We speak of the blessings of the Christian religion and ourselves fail to carry out its simplest and most reasonable

tenets. We flare up on the impulse of the moment and offer to the offending brother a greater insult than was suffered making a retroaction necessary before a reconciliation can be considered or we allow our resentment to grind about within ourselves and mope about and engulf ourselves in self justification and self pity. We very carefully insist that some of Christ's sayings were and are necessary for the complete Christian life and this very important command is almost completely disregarded. The church would grow spiritually if this plan were made use of to a greater extent. Only as we rid ourselves of the evil man will we come to realize in full the benefits the church can lay hold of when its constituency begins itself to follow the commands of the Christ which the church is holding forth to the world.

Love suffereth long and is kind, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, seeketh no evil, rejoiceth not in iniquity but rejoiceth in the truth, hopeth, beareth and endureth all things. Love never faileth. Prophecy shall fail, tongues shall cease, knowledge shall vanish away. Now abideth

faith, hope, love but the greatest of these is love. Love Christ, his church and our fellow brethren and the peace which passeth all understanding, abiding in our hearts and lives we'll supply nobility of bearing, kindness of heart and fullness of spirit such as will do our hearts good.

O. L. S.

### **SOME OBJECTIONS—1.**

It will be as well to begin with the claim of the Roman Catholics that Peter was the first bishop of Rome, and that he transmitted his apostolical power and authority to his successor, and gave each successor power to transmit it all to the one coming after him. The Roman Catholic church is very largely built on the assumption that Peter was in Rome, was pope, and transferred his authority to his successor. But as a matter of fact it is, to say the least, very doubtful whether the Apostle Peter ever was in Rome. And he certainly was not there for the length of time they claim or at the time they claim.

Peter's being in Rome is first mentioned more than a hundred years after his death, and then no evidence, no reference to a previous author, is given. This is a very poor

foundation on which to build such a superstructure of claims as are put forth. The most that can be said is that he may have been there, though there is nothing really trustworthy to show that he was.

We incline to the belief that he was not there. It is not at all reasonable to suppose that if he had been there when Paul wrote his Epistle to the Romans, Paul would have failed to mention him at all or make any reference however slight to him. I do not believe Paul was capable of so slighting his fellow-apostle; and his silence with reference to Peter cannot but be considered as the best of evidence that Peter was not there at that time.

Then later when Paul reached Rome, and his fellow-Christians went out of Appii Forum and Three Taverns to meet him, no mention was made of Peter. If Peter had been in Rome at that time, would he have failed to meet and greet the Apostle to the Gentiles? Peter was not that kind of a man.

And when Paul called the Jews together to talk to them about Christ and his doctrine, there is no intimation with reference to Peter. Would Peter have been absent from such a meeting? And if Peter



had been in Rome for some time would the Jews have said after he had talked to them, "As concerning this sect, we know that every where it is spoken against". I do not believe that Peter was the man to live in Rome and not let the Jews know that he was there and that he was an Apostle of the Lord, and had come to Rome to make known the teaching of his Lord and Master.

Peter was very bold at times and as when he and John told the officers they must obey God rather than man. But at times he seemed to be timid, as when he quit eating with the Gentiles at Antioch when some Jews from Jerusalem came down.

Paul was in prison in Rome, and while there he sent out letters to some of the churches. He sent greetings from those in Rome to those elsewhere. But in all these there is not the slightest intimation that Peter was in Rome. Would that have been probable, would it even been possible, if Peter had been there working with him as is claimed?

Paul has several things to say about various persons during his trial. At Rome some stood for him and some stood against him. But if Peter had been in Rome he would surely not have failed

to be with Paul to encourage him at some time during the trial; but no mention was made of him. Paul would not have failed to mention him if he had been present at any time and made any effort to help him. The absolute silence of all the New Testament at all these times can mean but one thing, and that is that Peter was not in Rome while Paul was in prison or on trial.

Since writing the above I have found the following in the Schaff-Herzog Encyclopaedia of Religious Knowledge: "Peters Supposed Roman Bishopric." For the Roman Catholic fiction of a twenty-five years' Roman bishopric of Peter, there is no foundation. The New Testament is surely against it. Peter had not been in Rome in the year 50, for he then appeared at the Council of Jerusalem as a resident of the latter city; nor later on, at the time of his visit to Antioch (Gal. 2:11 spp.); nor in 58, when Paul wrote his Epistle of the Romans, else would he have sent greetings to him; nor in 61-63, when Paul in Rome wrote the Epistles of his Captivity, for he makes no mention of Peter."

The points mentioned in what has preceded should be enough to convince the candid



student that there is no reliable information showing that Peter ever was in Rome at all. And if he never was there, or even if he was there for a short time, there is no record of what he did there.

## CHRIST'S COMING.

Reuben Shroyer

The greatest fact of past history is that Jesus Christ lived in the world. The greatest event of the present is that Jesus is now in Heaven making intercessions for us. The most important event of the future is that Jesus is coming back to earth again. Just so surely as his ascension from earth to heaven was witnessed on Mt. Olive even so his descent from heaven to earth will be witnessed. Even as earth once was the scene of his suffering and sorrow so surely is it yet to be the scene of his triumph and glory. Dear reader, are you looking for Christ's coming? Suppose you had a friend who just before he started on a long journey to a far country, promised you that upon his return he would give you a princely inheritance, would you not be looking, even longing, for his return? Even so our absent Lord has promised a glorious inheritance when he comes

again to those who love him and look for his appearing. At his appearing the dead in Christ will be raised up and the righteous living will be caught up and changed. (1 Thess. 4:15-16.) Yes, there will be given us a new body, like unto his own glorious body. (Phil. 3:21.) Who shall change our vile body that it may be fashioned like unto his own glorious body according to the working whereby he is able even to subdue all things unto himself. (John 3:2.) We know that when he shall appear we shall be like him for we shall see him as he is. Does not the bride long for the day when her lover will come and fulfill his engagement to her. No gifts from him, however beautiful or rare, can wholly satisfy her longings but when he comes she is happy with him. Remember that the Lord is the bridegroom and the church is his bride. If you care more for other things than for Christ's coming it may be that your love for him has grown cold or you are trusting on some other, instead of being joined in spirit unto the Lord. You may ask what difference does it make whether I am watching for Jesus' coming or not. If we are God's children then whatever concerns him should concern us, and the coming of

Christ is mentioned oftener than many other things in the scriptures. In the Bible blood is mentioned 315 times. Death 300 times. Baptism 80 times. The second coming of Christ 319 times in the New Testament, besides it is referred to in many places in the Old Testament. The second coming of Christ is mentioned 15 times as often as the resurrection. And yet how few sermons are delivered on this important teaching? Again you ask what difference does it make. I answer it is God's command. He bids us watch. The Lord would have his people to be in continual expectation of his coming. (Math. 24:42-44.) Watch therefore for ye know not what hour the Lord doth come. Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh. (Luke 12:35.) Let your loins be girded about and your lights burning, and yourselves like unto men that wait for the Lord when he will return from the wedding. That when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you that he shall gird himself and make them to sit down to meat, and will come forth

and serve them. (Luke 21:34-36.) And take heed to yourselves, least at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye therefore and pray always that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man. If Jesus May not come at any moment, why then did the Lord comand us so often to watch? If Christ's coming is imminent and will be at such a time when men are not looking for it is it not important that we watch at every season? If love to Christ is supreme we will delight to obey everything He commands. Jesus declared: "If ye love me ye will keep my commandments." (Revised version.) When Jesus instituted the communion in that upper room in Jerusalem, He reminds us of His coming. For as often as ye eat this bread and drink this cup ye do show forth the Lord's death until He come. 1 Cor. 11, 26. The last prayer recorded in the Scriptures is a prayer for the return of the Lord Jesus.

Even so come Lord Jesus.



Rev. 22, 20. This is the blessed hope and eager desire of every true child of God. Unbelievers scoff at the doctrine of Christ's coming.

Where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation. 2 Peter 3:3-4. The Psalmist said blessed is the man that sitteth not in the seat of the scornful. The faithful bride forsakes all others and cleaves only unto him whose name she has taken. Brethren, if you have forsaken the world and are cleaving only to Christ, whose name you have taken, then the thought of His coming will be your heart's delight. Dear reader, signs multiply on every hand, which show that the day is approaching.. Soon, yes, very soon, we may be called upon to give an account of our stewardship. Are we ready to meet Him? Consider whether you are keeping the lamp of your profession filled and brightly burning. Oh, let us live soberly and righteously, and Godly in this present evil age. Danying ungodliness and worldly lusts, looking for the blessed hope and appearing of the great God and our Savior, Jesus Christ. Let us be faithful in all over which He has appointed us.

And when He shall appear, may we from His own hands receive the crown which He reserves for all those who love His appearing.

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## HOW THE SMOKER IS INJURED.

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J. H. Beer.

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In preparing this article, reference is made to D. H. Kres, M. D.

It is difficult to convince the smoker that he is being seriously injured, because he feels at his best while under the influence of smoke.

This may be said of all habit-forming drugs, when taken in doses insufficient to kill instantly.

What may be said in this article is not meant as a matter of personal criticism, but that it may be a help to those who may refrain themselves from this self-destroying habit as well as warning those who have not yet formed the habit.

Nicotine acts temporarily as a heart and brain irritant, it causes a functional constriction of the blood vessels, thereby raising the blood pressure. The excitation is, however, soon followed by a state of depression. This creates a demand for its repeated use in order to keep up the feel-



ing of physical and mental fitness.

The tobacco addict is only at his best when smoking.

In time, from the continuous irritation, structural changes take place in the various glands of the body which have to deal with it, and later, in the circulatory system, the elastic muscular tissue of the blood vessels which normally aids in propelling the blood through the body, is replaced by hard, unyielding fibrous or scar tissues.

The caliber of the blood vessels is lessened and extra work is demanded of the heart to propel the blood through them. This causes hypertrophy of the heart and muscles and increases blood pressure.

This extra work thrown upon the weakened heart, and the abnormal pressure within the diseased arteries ultimately results in heart failure or apoplexy if death is not caused from kidney or liver disease.

The use of tobacco injures the red corpuscles of the blood and greatly disturbs the action of the heart and blood vessels. It has been shown recently that while the pulse is 72 among non-users, the average pulse of those addicted to the use of tobacco is 89—an increase of about 17 pulsa-

tions every minute.

The effect of such an increased action of the heart is very injurious, giving it increased labor and increasing the number of beats about 24,000 a day.

Carbon monoxide is one of the poisons found in smoke; it is a product of incomplete combustion. Acute cases of carbon monoxide poisoning are occasionally reported.

A man was found dead in his automobile; he had started his engine, the door of his garage being shut, this poisonous gas accumulated to such an extent that death resulted from inhalation.

This poison is not found merely in the fumes of the automobile engine, or in illuminating gas, but traces of it are found in all tobacco smoke.

One gram of tobacco when smoked develops from 60 to 70 per cent of carbon monoxide.

Carbon monoxide differs from most other poisons in that when inhaled, it enters into a chemical or fixed combination with the hemoglobin of the red blood cells, the blood is able to take it on but cannot give it off, or in other words, it accumulates and by accumulating destroys in part the red blood cells whose function is to convey oxygen to the various glands and tissues of the body.

It retards normal oxidation, and favors the retention of wastes, degeneracy of the glands and tissues result.

An animal kept in an atmosphere containing mere traces of carbon monoxide for an hour has been found to have one hundred and fifty-two times as much in the blood as was present in the atmosphere which it inhaled.

The amount of carbon monoxide in the air need not be great to produce symptoms of poisoning, when air contains from one to two per cent of this gas inhalation can cause serious symptoms, when the contents arises as high as from ten to twenty per cent persons exposed can only survive a short time, and if death does not occur as much as from 60 to 80 per cent of the hemoglobin in the circulation will be in combination with the carbon monoxide.

When breathing an atmosphere containing seven one-hundredths per cent for half an hour, one-quarter of the red blood corpuscles are rendered incapable of uniting with the oxygen.

It is on account of this union of the carbon monoxide with the blood that there results insufficient oxygenation, the symptoms resulting are due partly to the toxic action of the carbon monoxide and

partly to air starvation.

Carbon monoxide has a direct action on the nervous system, first stimulating it, and then depressing it.

The brain is first affected, then the spinal cord and medulla (the marrow of the bone); it also affects other tissues such as the muscles and glands, and produces in these very rapidly a considerable amount of degenerative changes.

All tobacco smokers are suffering more or less from carbon monoxide poisoning, its continuous inhalation by boys greatly injures them, since it interferes with normal development of mind and body.

Theo. F. French, A. M., D. D., in his booklet, "The Brown God", on page 48, says the main reason why the cigarette obtains such a fatal power over the young, to enslave them, is because of the opium in them, they seem to soothe and quiet the nerves, when in fact they are paralyzing the forces of life, and each application of the supposed remedy calls for more and larger and more frequent doses.

Regardless of all warnings of medical science and physiology the cursed habit is still increasing daily.

A southern tobaccoist stated to a New York Tribune representative that the extent



to which drugs are used in cigarettes is appalling, and that "Havana flavoring" is sold by the thousand barrels, prepared from the tonka bean, which contains a deadly poison.

There is only one poison known to modern chemistry more deadly than nicotine—that is prussic acid.

Life insurance companies state that the life of the tobacco user is on an average shortened fifteen years.

I believe that cigarettes are destroying and making criminals of more boys than the saloons ever did, cigarettes are not the effect of crime but the cause of it.

Denton, Md.

### **JUST AN INCIDENT.**

Glenn A. Cripe.

In our small city many things occur that probably have their equal in other communities. Among those things that find their way into the newspapers where all can notice them is the news of the courts; and not the least of such news is the accounts of those who have gone astray from the way of rectitude.

Often we read these accounts and then forget them or at least think no more of them until they are called to

our mind by some event that touches our own lives. There is one of these accounts I recall because it so chanced the principals in the case were all known by me.

As I think of it now it seems that I can pass it on with profit to others.

The story as told by the papers was simply the tale of two young men who had stolen some hides and metal from one place of business and sold them to another. Eventually they were found out and sent to the state institution known locally as "The State Farm".

That was about all the papers told about the case, but the records of the lives as known by their acquaintances makes a much larger story.

Charles was one of the boys. His parents were of good Mennonite stock and probably would have taught their children the way of truth and right if it had not been that one of those things occurred that the best of families and even any family cannot prevent. His father died just when Charles needed a father. His mother was left with several children but no home of her own and no means to support them other than the labor she could do with her not too strong body which had brought them into the world. She did the best she could to



make a home for them and feed them, and we cannot adequately describe or tell the struggle it was for her. However, in supporting the physical she had to neglect their spiritual growth.

As a result of these conditions Charles was left to grow up among the neighbors and to choose what company he could or would. Being in the city, the boys of the streets and alleys became his company. From cigarettes to the pool room gang and then to stealing and "the farm" was his course. It did not all happen in a day or even a year but that was the course of his life.

Last Christmas he spent behind the bars at this institution while at home his mother continued the daily labor her hands found to do. Sometimes she would come to the door and watch for the coming of the mail man who felt glad when he could give her a letter she so much wanted and yet sorry when he saw the tears come into her eyes and trickle down her cheeks when she did get it. It was the first and only time of her life that her son was not at home to eat Christmas dinner with her, instead a letter must do.

Charles is home now, has been there for quite a few months, and he seems to all

outward appearances to be doing well and keeping straight. We pray he always will and we know others are confident he will.

I wonder if we think about the effect one's company has upon his life. Certainly if this young man's father had lived so the mother could tend to the spiritual development of her boy as well as his physical he would never have consorted with the pool room gang. Instead, it would have honest work and good companions, two things all normal young people need.

Fathers and mothers, let us thank God we are blessed as we are. Let us look to the spiritual development of our children as well as we do to giving them something to eat and clothing to wear. To begin with we can all go to Sunday School and church next Sunday. In the meantime let us have our regular family worship at home.

Goshen, Ind.

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## PRAYER.

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J. H. Crofford.

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Prayer is the soul's desires communicated audibly or in whispers to its creator. The desires may be to praise, adore, thank or petition.

When should we pray?

Whenever the heart feels to draw near to God, else you "draw nigh unto Him with your mouth and honor Him with your lips only; but your heart is far from Him." Therefore, without you having meditated and your heart having been drawn near to God, regardless of where and when you are unexpectedly called upon to pray, the chances are you will offer an unheard prayer. This is one of the occasions when prayer becomes a form. There is a possibility of more of the prayers in our various public services being formal than heartfelt. It is a universal custom to open and close such services with prayer. We find no objections if the minister, Sunday School superintendent or whatever leader he may be, does so from a heartfelt desire, neither the example nor the command has been given us to open and close services with prayer. We have accounts of prayer being made during public services, presumably when their hearts were in tune to approach God. Pray when you feel the desire to praise or thank God, or when you sincerely feel the need of His help. Many are the prayers made in response to unexpected requests that are formal, made only to be heard. "Let not that man

think he shall receive anything of the Lord."

Where shall we pray? Wherever the desire overtakes us. "Enter into the closet of your heart, shut the door to the things of the world and pray to your Father which is in secret and He shall reward thee openly." Let it be in the house of God, on the house-top, in the field, on the street, or wherever you are, God has not designated any particular place to pray, nor any special time. "Pray without ceasing", not meaning continuously, but never ceasing to live a prayerful life.

Who may pray? Those who have been redeemed from the sinfulness of the world, whose sins have been made white in the blood of the lamb. "We know," saith the Word, "that God heareth not sinners." The man or woman who can rid his or her heart of hatred, malice and unforgiveness. Jesus did not shed His blood for a precious few. You may pray if you have an unselfish desire to see others saved, if you can approach a throne of grace with a heart free from all ill feelings towards your fellow man. With your heart thus cleansed, having the faith that what you ask for in the name of Jesus, you have the promise that you shall receive, touching any-



thing on the earth. We are taught to ask in the name of Jesus, and, not as many prayers are concluded: "For His sake." We should pray for the sake of others and for our own sakes, in the name of Jesus.

"Vain", meaning useless. "repetitions" are forbidden. It is not the purpose of prayer to multiply words and repeatedly repeat in order to make a prayer long. A boy writing a letter to his father addresses him in the beginning as Dear Father. It would be vain, and not considered good judgment on the part of the son, to begin every sentence with Dear Father.

What should be our attitude in prayer? We have the record of prayers being made standing and on bended knees; whatever the position, we must come humbly; men with their heads uncovered and women with their heads covered. Man is accustomed to much outdoor life and naturally has his head covered, which covering should be removed when he prays. Woman, a creature of more indoor life, needs no weather protection for her head, therefore, none to remove, but a covering (veil), to put on her head when she prays. Since the man is not praying continually, requiring him to go with

his head bared all the time, neither is the woman continually praying, requiring her to have her head covered (veiled) all the time. Some men would lay burdens on others "grievous to be borne, which they would not move them with one of their fingers".

Why should we pray? The more we associate and converse with a person, the more we are influenced by that person and the more we become like him. The more we commune with God the nearer we attain unto His perfection. Being dependent creatures we should deem it a privilege to ask for what we need and return thanks for the blessings we enjoy. All prayers are promised to be answered when asked in faith in the name of Jesus, as touching anything on earth, excepting one thing, the forgiveness of the sin unto death, which we will try to tell you what it is in the near future.

Martinsburg, Pa.

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## THE RESULTS OF DISOBEDIENCE

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By Noah H. Martin

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Once there came a man of God out of the land of Judah to Jeroboam, the king of Israel. Jeroboam stood by the altar to burn incense when the

prophet spoke against the altar and told of the sign that should follow his words of destruction.

When the king heard what the man of God said he put out his hands to lay hold on him. But as he put out his hand it withered and he could not pull it back. And the altar was torn down and the ashes scattered about. Then Jeroboam asked the man of God to intreat the Lord and pray for him that his hand might be restored.

The prophet prayed to God and he restored the king's hand as it was before. Then the king asked the prophet to go home with him to eat and rest. But the man of God said that God had told him not to eat or drink or rest in the king's house. And that even though the king gave him half his house he would not disobey the command of God. So as God commanded the prophet started home by another way.

There was a false prophet who lived here in Bethel and his sons told him all the things that the man of God had done that day in Bethel. Their father asked which way the prophet had gone. When his sons told him he asked them to saddle his ass. The false prophet followed after the man of God and found him sitting under a tree.

The false prophet asked the man of God to come to his house and rest. But the prophet answered that God had told him to go home and not stop to rest or turn back on the way. But the false prophet said that God had spoken to him that the man of God could rest in his house. So the man of God went back with the false prophet.

As they were eating the false prophet cried out that the man of God had disobeyed the word of God and that he should never reach his home again. After the meal the false prophet saddled the ass of the man of God and he started on his homeward trip. On his way a lion met the man of God and slew him. And the lion and the ass stood by the body of the man of God.

Men passing by saw the body of a man and a lion and told it in the city of Bethel. When the false prophet heard it he said that it was the man of God who disobeyed God. And he went and found the body. The lion was there but had not torn the body nor harmed the ass. Then the false prophet put the body of the dead prophet on his ass and took him back to the city. He buried him there in his own grave, and mourned saying, "alas, my brother!"

First, we notice that the



man of God rested under a tree. He was idle and when Satan tempted him through the false prophet he yielded and was punished. When God speaks to us through His Word we should obey. It matters not what man may say—"we should obey God rather than man".

I believe the lion is typical of Satan who will stand in the way and slay us if we disobey Gods' Word. I also believe the false prophets are typical of ministers who wrest the Scriptures or say that part of the Word is unessential. Then when they see their members going astray they will say: "Alas, my brother!"

A sad part of this incident was that the man of God had fulfilled his mission and was on his return home when he disobeyed. Sad indeed it is if we almost finish our mission and then lose out. But the crown is not in the beginning, nor in the middle but at the end. Paul teaches us that although an angel speak any other Gospel we should let him be accursed. This man of God should not have stopped to rest, nor have turned back again. He should have gone forward.. So too, we should strive for the goal,—heaven.

We notice the lion did not

eat the carcass but was standing close by to show the false prophet what he had done. And the false prophet buried him and requested to be buried in the same grave.

God was with the prophet when he reproved the king, but when he disobeyed then the lion slew him. When brethren fall we think they were not in favor with God or were not converted. But we see that we can be in favor with God, then disobey, and lose God's blessings.

When king Saul disobeyed, Samuel reproved him. When Saul made excuse, Samuel replied, "To obey is better than sacrifice." So King Saul was rejected and lost his life as a part of his punishment. God punished disobedience in the old economy. Those who disobeyed in the time of Moses died without mercy. How much sorer the punishment for those who disobey Jesus!

We have many Bible characters who disobeyed and the consequences that followed. May we obey all of God's commands and all will be well. If not, we will have conflicts and trouble. Where there is disobedience there is no peace. Where there is no peace there is no love. Where there is no love there is no God. Where God is not there is no bless-

ing. Where there is no blessing there is no heaven.

Hagerstown, Md.

—Selected from the Gospel Herald.

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o **NEWS ITEMS** o

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## **NORTHERN LANCASTER COUNTY, PENNSYLVANIA.**

We, the Northern Lancaster County Dunkard Brethren, had a season of refreshing on August 24th when we met at the Lititz house in a harvest and thanksgiving meeting.

Eleven ministers gathered with us during this all-day meeting and reminded us of God's blessings both spiritual and temporal. They presented their messages in a way that it was appreciated by all. Furthermore, we also had the pleasure of receiving into church-fellowship two noble young people who come to us from the Church of the Brethren. Others have expressed themselves as feeling the need of changing their church relation so as to have a closer walk with their God. May God give this knowledge to many, many more and supply them with courage to take the stand that "Great may be

their reward in Heaven."

A. G. Fahnestock,  
Brunnerville, Pa..

## **ANOTHER CHURCH ORGANIZED, GRAND JUNCTION, COLO.**

A short time ago Bro. S. P. VanDyke, accompanied by Bro. Marion Roesch (elder of the church at McClave, Colo.) and a few other members of that place, came to us and gave us a few meetings, then on Sunday, August 10, we organized and on Monday evening Bro. VanDyke gave us another good sermon, after which we completed the organization, with Bro. J. E. Bryant, Elder; H. H. Weaver, Clerk; N. S. Glick, Treasurer; the writer, Correspondent. We are few in number, only 12 of us. We have one elder, one minister and five deacons, but we have a strong spiritual elder who is not afraid to preach the Word and I believe he lives what he preaches. Our other minister is not permitted to attend services. We are having services in the homes. We expect to hold our Love Feast next Saturday, August 30th. On August 17 we had Bible study and preaching in the forenoon, and then in the afternoon we organized Sunday School. We enjoy these services and feel like the step we have taken is the Lord's will,



but to make the work move as we would like to we need more help, especially younger folks. We would appreciate having a few families who are strong in the faith locate with us. Want to say to the isolated members and those who would like to be members if you want to be of real service to the Lord and want to bring up your children in the way they should go it is very necessary to be where you can work with the church, associate with the members and for your children to associate with other members' children. I feel like it is of utmost importance to do all we can to bring up our children in the "Dunkard faith" even if we do have to make a big sacrifice. Our children's salvation is at stake and we are responsible for these precious little ones the Lord has intrusted to us, so I plead with you who have children, for their sakes, if you cannot locate with us locate somewhere where they will have the influence and association of the Dunkard Brethren.

Sister Viola Weaver,  
Route 2.

### **WAYNESBORO CONGREGATION.**

We, the Waynesboro congregation were pleased to have with us on August 10th

Bro. Jacob Gibble from the Sinking Spring congregation. Bro. Gibble preached for us, owing to the Brethren in Christ having a series of meetings at the time we could not have the use of the church, which belongs to that denomination, so services were held in the home of our Elder, Bro. D. S. Flohr, at Shady Grove.

On August 24th Bro. Ord L. Strayer from Vienna, Va., preached for us at the church. He gave us a good uplifting sermon. While we are not gaining rapidly in numbers we are not discouraged, for we have received three members in the past four months and the value of one soul is worth more than this whole world. Why should we not rejoice when three souls are willing to give up the world for Christ?

H. N. M. Gearhart,  
Corresponding Sec.,  
Greencastle, Pa., R. 2.

### **BRYAN CHURCH.**

August 10th, Bro. Beery of Southern Ohio began a revival meeting at the Bryan Church. For two weeks he gave to us spirit-filled messages from God's word, which were uplifting and inspiring, and was much enjoyed by all who were present; while there were no accessions, yet much good seed was sown.

On Tuesday, August 19th, our regular quarterly council was held. This being the time to elect Sunday School officers for the coming year. Bro. Moss was re-elected elder for another year. Also had the report of our annual visit.

On Saturday evening, August 23rd we held our Love Feast. Five ministers were present, with Bro. Beery officiating at our communion services. Forty surrounded the Lord's tables, and we had a wonderfully spiritual meeting. Bro. Beery's work was much appreciated and we wish him Godspeed. Let us try and serve our Lord better in the coming year than in the one that has gone.

Velma Sponseller,  
Sherwood, Ohio.

### DALLAS CENTER, IOWA.

We, the Dalals Center congregation, met in council on Saturday, August 30, with our presiding elder, E. D. Fiscel, in charge. Two delegates were elected to represent us at our District Meeting to be held at Quinter, Kansas, this fall. Bro. Fiscel remained with us and brought the message Sunday morning. On September 21, we expect Bro. Robbins, of West Milton, Ohio, to start a series of meetings, closing with a Love Feast October 4 and 5. We will be glad to

have any visitors come and worship with us.

Orville Royer.

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o OBITUARY o  
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Autha J. Masters, daughter of James and Ellen Masters, was born in Millcreek township, Williams county, Ohio, May 9, 1868, on a farm near Alvordton, Ohio. In early girlhood the family moved to Hillsdale county, Michigan, where she lived until December 23, 1886, when she was united in marriage to David O. Fackler and soon thereafter began the occupation of farming, in which they continued for many years.

To this union were born six sons, three of whom preceded her in death. Besides the husband there remains to mourn their loss, Wilbur, of Toledo, Ohio; Lawrence, of Hillsdale county, Michigan; Leo, of Montpelier, Ohio, and one foster son, Ozzie Crist, of Hillsdale county, Michigan. Four brothers: L. N. Masters of Keego Harbor, Michigan; James and J. E. Masters of Waldron, Michigan; George Masters of Pioneer, Ohio; 11 grandchildren, many nieces, nephews and a host of friends



cherish her memory.

Early in her married life she with her husband confessed Christ as their Savior and united with the Dunkard church in this faith. She continued until she was called home. As the end was drawing near after she had completed arrangements for her burial she calmly sang this verse:

"Oh come, Angel's band,  
Come and around me stand.  
Oh, bear me away on your  
snowy wings  
To my Eternal Home."

After patiently bearing her afflictions until Saturday morning, August 16, 1930, she quietly passed away in Montpelier, Ohio, at the age of 62 years, 3 months and 7 days.

Mrs. Loma Cook.

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o POEMS o  
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### THE QUESTION

They told me of "a soldier  
bold"

Who in the hottest fight  
Had slain some six or seven  
foes

And put some few to flight.  
They told me how, when shot  
himself,  
He fell without a sigh.

I simply put this question:

"Sirs,  
Was he prepared to die?"

"Well, yes,—of course," they  
said, "you see

He did his duty well:

He battled like a hero, and

He like a hero fell.

You know we must admire the  
brave,

That no one will deny."

Again I put the question,

"Sirs,  
Was he prepared to die?"

"Oh, come, you musn't talk  
like that,

You shouldn't judge; you  
see

He slew his foemen right and  
left,

Yet was but twenty-three.

You must call him a hero, Sir;  
Just fancy—quite a boy."

I said, "I asked you, yes or  
no,

Was he prepared to die?"

"Oh, come now, you are too  
straight-laced;

Real angels here are few;

Whatever would the world be  
like

If all agreed with you?

Of course they'd have a chap-  
lain there,

And he'd be somewhere  
nigh;

He'd be all right." "My ques-  
tion is,

Was he prepared to die?

"You tell me he was young  
and brave,

And slew some six or seven,  
I'm thinking then they're face  
to face

Before the throne in heaven,  
The murder'd and the murder-  
er;

I hear the Judge ask why  
They come without His sum-  
mons. Sirs,  
Were they prepared to die?

"So brave—e'en though the  
coward broke

A widow'd mother's heart;  
So strong—he might have  
borne her up,

And done a true son's part.  
But no, he chose a lazy life;

'Tis true he'd e'en outvie  
In shedding blood—he filled  
his cup,

Was he prepared to die?

"Away with all this mockery,  
For murder's murder still;  
Commanders—comrades — all  
are led

By Satan at his will.  
Don't talk to me of chaplains,  
sirs,

Nor love and make a lie;  
'No murderer hath eternal  
Life,'

Nor is prepared to die."

"Oh, that's not Christian-like  
at all,

Why, where's your chari-  
ty?"

"'Tis there, sirs, there—those  
six or seven

Have equal claim on me.

Their friends will weep, I  
weep with them,

Your 'heroes' I deny.

Who slays the most, commits  
most crimes,

Is not prepared to die.

"If it is Christian-like to slay

My foreign fellow-men,

That I may seize the land I  
curse,—

Then let me lead the van.

But if to love my enemies

Be more like Christ, then I

Seek so to be prepared to live,  
And so prepared to die.

"I covet no man's goods, nor  
would

I slay to seize the same;

Should I like him to covet  
mine

And kill that he might  
claim!

The sword I use is love to all,

My neighbors, — far and  
nigh;

And season'd with this salt of





# BIBLE MONITOR

VOL. VIII.

October 1, 1930.

NO. 19.

"For the faith once for all delivered to the saints."

**OUR MOTTO:** Spiritual in life and  
Scriptural in practice.

**OUR WATCHWORD:** Go into all the  
world and preach the Gospel.

**OUR AIM:** Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## SHOULD A CHRISTIAN ATTEND FAIRS?

In considering this question, there are a number of other questions to be taken into consideration, such as, should there be fairs? Would Jesus attend fairs? What is the real object in having fairs? What is the teaching of the scriptures about fairs? What conditions are generally associated with fairs? What need is there for Christians to attend fairs? And so forth and so on.

Anything that is conducive to good morals, the public weal, the social or spiritual uplift, should find a place in our social fabric. But anything that is outlawed should not be tolerated nor permitted to exist.

The following clipped from our daily paper, issue of Sept. 19, will give us an idea of the nature of fairs:

"A near riot broke out at the fair grounds before noon

today when officers finally served notice on the organized gamblers, crooks and hi-jackers who had all but taken over the concession grounds, with every conceivable chance and confidence trick known to high-powered city thuggery.

"Men and boys, thinking that the little games usually exhibited on fair grounds were under the supervision of the fair board and that the board would not permit them to take advantage of their confidence, were robbed and their money taken away from them in broad daylight.

"Great groups of 'cappers', 'pluggers' and other forms of confidence practices were used at every one of the six or eight gambling stands. Great stacks of money and rolls of bills were laid out with every conceivable 'come-along' practice used to inveigle the unsuspecting into the game.

Many Protests.

"Many citizens protested throughout the day yesterday against this condition. Two



meetings of the fair board were held at which protests were made and the matter discussed. At the afternoon meeting both the prosecuting attorney and the sheriff appeared and told the fair board that they were getting many complaints from citizens on conditions as existing. They put it up to the fair board that if they were compelled to take a hand in cleaning the grounds, they would close every gaming device running, which would include the usual 'corn game', five and ten-cent getting games and everything that is commonly accepted on fair grounds.

O. A. Tedrick, prosecuting attorney, told the board that in the strict interpretation of the law these were gaming devices and that if he had to interfere he would not draw the line between the high-powered thuggery being practiced and the minor infractions.

"The crooks who came to Poplar Bluff to fleece the citizens, would not be stopped. All last night they plied their trade and continued to rob many unsuspecting men and boys.

"Sentiment continued to grow against them until about 11 o'clock today, when Prosecuting Attorney Tedrick and Sheriff Ray McCown visited

the fair grounds, and the pressure brought to bear on them was so great they ordered the notorious gambling dens closed.

"Officers have issued a statement that they are going to control the situation. They say they are going to handle the situation if it takes every able-bodied man in the community as a deputy to give protection."

'True, not all fairs are as bad as ours as described here, but such is possible with all fairs, and such admixture of evil with the little good can not be pleasing to God, or helpful to mankind in any way, except it be to see the absurdity of the thing and the exceeding sinfulness of such things. No one, we presume, would deny there may be some good connected with fairs, but who will say the opportunity to see the little good justifies the opportunity to see all the evil associated with them?

Now would Jesus attend fair? After reading the above clipping, and your own personal knowledge of such gatherings, what do you say? Do you think Jesus would have attended this fair? "If Jesus goes with me, I'll go anywhere". But if Jesus doesn't go with me, should I go? Well

if Jesus won't go with me in person would he go with me in spirit? No? Well, then, if I had gone to the fair, would he have gone with me? What a spectacle, if Jesus had gone to the fair and the officers had deputed him to help "control the situation". Or suppose, I as a Christian, had attended and been deputed and seen walking around with a badge on my coat, a "billy" in my hand, and a gun in my pocket!

What is the real object in fairs, anyway? Is it for any real good or social or spiritual help to the people? Suppose you take the financial consideration out of them, what would become of them? Like the movies, take the objectionable out of them and what have we left? Selfish interest. Self aggrandisement. Business for the town? Yes, but selfish interest, exploitation of the poor, by inducing them to spend their money "for that which satisfies not". There is no lasting satisfaction to be obtained from attendance and many come away disgusted.

The teaching of the scripture is very plain on this and similar evils. Of course fairs, movies, baseball, theaters, road houses, etc., are not mentioned by name in the Bible. It would have made

the Bible too voluminous, and so such things are treated in a general way sufficiently clear as to be easily understood and applied.

Take the 5th chapter of 1st Thess. 14th to the 22d verse and note the nine commands given, the last of which is, "Abstain from all appearance of evil". Now take the things just named and who ever saw one of them that didn't have evil connected with them? The application of the scripture just cited is plain here.

And Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". (Matt. 5:16.) True light shines in dark places. Indeed, the purpose of light is to dispel darkness. And our light could shine on the fair grounds, but does it? We could go to the fair with our Bibles in our hands and teach and preach against selfish greed, and the many evils found there, and thus, our light would shine but do we? "If the light that is in thee be darkness, how great is that darkness"! (Matt. 6:23.) So, if our light doesn't shine, it becomes darkness. If, therefore, our light doesn't shine on the fair grounds, it becomes darkness. Not many, we fear, let their light shine in movies, theaters, tabarets, baseball



grounds, fair grounds and such like places.

The evils usually associated with fairs are indicated by the statement of our prosecuting attorney, all of which are outlawed, as he intimates. What business, then, has a Christian to encourage by his presence, these evils and ungodly practices? But we are told "evils are sometimes associated with religious meetings". Well, in such case we should not attend such meetings. Evils are not supposed to be associated with religious meetings, public sales, temperance and peace conventions and such like. A safe rule here is to abstain from all gatherings that are known usually to have evils associated with them.

After all, what need is there for a Christian to attend fairs? Sure, everybody likes to see nice cakes, pies, canned and preserved fruits and vegetables. But just step over to your neighbor's and she will show you some of the finest and best, and tell you all about them and perhaps let you sample them, and give you her recipes.

"No harm to look at fine corn, pumpkins, potatoes, melons, fruits, berries and etc." Surely not, but your neighbor just over the way grew them. He would gladly show you

over the farm and garden and give you helpful information about them.

"And those fine hogs, sheep and cattle, who wouldn't enjoy looking at them"?

Nobody, we presume, but they or their equal may be seen at farmer Jones' or neighbor Smith's. In fact, at the county farm, or experimenting station, all these may be seen, without seeing the usual and unusual evils associated with fairs, and without costing you a penny. David said, "turn away mine eyes from beholding vanity". But if we attend places of evil or where evil is "usually" associated God can't keep us from beholding the evils therewith associated.

Then let us play safe and "abstain from all appearance of evil" and we'll never have our light darkened by attending fairs or other places where evils are usually associated.

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### MAKING THE BEST USE OR PERSONAL VIEWS.

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A. G. Fahnestock

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The apostle Paul, before his conversion, thought he knew and understood, and seemingly, thought that he was a great man; but after the scales fell from his eyes he got a new

## BIBLE MONITOR

Poplar Bluff, Mo., October 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



vision that displayed to him his former ignorance. He submitted to the law of correction, and therefore, confessed that he knew nothing; that he could do nothing but through Christ who strengthened him; that he had need of crucifying the flesh daily.

I am glad for personal views, providing the individual will not attempt to force them upon others; but will present them for consideration, correction and approval, to the organization which it affects.

In years gone by, we dis-

covered that there were individuals in various organizations who, having personal views, attempted to enforce them upon their fellowmen without recognition from the head of the organization, and the consequence was, that trouble was created and government destroyed. I am writing this with the hope in view that the Dunkard Brethren shall profit by others mistakes. Therefore, if we have any likes or dislikes, personal views, let us present them to the Annual Conference for approval, and not until approved, try to enforce them by gathering a few to our company, and then trying to carry them out in our local congregation. Under such conditions we would be bound to destroy church government.

Unity is the strength of power. But we want to be united on gospel principles. Therefore, if any of us see anything that the gospel teaches, anything that will bring us closer to our God, let us all have the benefit by presenting to Conference for adoption. We want to be right and stay right. I consider it an honor to the individual who will thoroughly weigh his or her personal views in the scales of truth, reason, helpfulness, unity and, if found worthy, present them through



the legal channel for consideration, correction and adoption.

About ten years ago, as I still remember, there was a certain one who made a great deal of noise concerning his own personal views, which created some trouble. This individual was asked why he did not present his views to the church and ask to have them adopted and his reply was "it would do no good". Our conclusion then was, that either he had no confidence in his views, or else no confidence in the church of his choice, and our recommendation was, that, if his views did not have enough virtue to be put on trial, he better not be so noisy, and if he felt sure that the head of the church could not be trusted, he would better get where questions will be solved in the light of the Gospel.

You say we would burden the church with personal views. Listen reader, it will be better to burden the church with lawful, reasonable and helpful questions than to burden our church with complicated troubles.

Let us ever **STRIVE TOGETHER** endeavoring to keep the unity of the spirit in the bond of peace, till we all come in the unity of faith. This will make good church government. May God help us

all to this end.

Brunnerville, Pa.

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## THE NEED OF STUDY

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Grant Mahan

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Somehow we fail to realize the importance, the necessity, of studying our Bibles if we are to become workers for Christ. And yet nothing is made clearer in the Bible than this necessity. In Deuteronomy it was made clear by Moses that the children of Israel were to study it and to teach it. Samuel and Elijah taught it, and they must have studied it before teaching. David says that he meditated on it day and night. Solomon studied it; Ezra studied and taught it. There are other instances in the Old Testament.

I think most of us do not consider just how much emphasis is placed on this study in the New Testament. In Matthew Jesus says to learn of him; and at the end of the book he tells us to go and teach; which plainly means that we must study and learn first, and then teach others. At the end of Mark's gospel the command was given to go and teach every creature. Luke tells his friend Theophilus: "It seemed good to me also, having had perfect under-

standing of all things from the very first, to writ unto thee in order, that thou mightest know the certainty of those things, wherein thou hast been instructed." After stating that many things done by Jesus were omitted in his record, John says, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." These are just enough illustrations to show that all the authors of the Gospels brought out the idea that we must learn its teachings.

Of the writers after the Gospels, we have Paul's instruction to Timothy, that he should study to show himself approved unto God, a workman that need not be ashamed, rightly dividing the word of Truth. And he emphasizes the necessity of knowing the teaching of Jesus in other places. The writers of all the other epistles constantly refer to teachings with which their readers were addressed as being familiar. And they were constantly urged to remain true to the teachings they had heard. That teaching was dependable, and would make them wise unto salvation.

There is, perhaps, greater need now than ever before that those who profess to be-

lieve the Gospel study it so as to know what it contains; for there are many false teachers in the land, just as it was foretold there would be. And teachers must be watched carefully for two reasons: one is to see whether they teach all that Jesus and his apostles commanded, and the other to see that they teach nothing but what was commanded by the same authority. The Book says that many teachers have gone out; so we see that false teaching was not slow in getting started among the believers. And in this connection it is well to recall just what is said of those who add to the New Testament, and of those who take from it.

And it is well to remember, too, that if the words of the New Testament are rejected by one, he is then without a guide; for God has given no other revelation, he has left no one nor any church the authority to say what is or is not necessary to salvation. That is all contained in the directions left us. We need to remember, also, that we shall meet these commandments and be judged by them on the final day.

At the close of a previous article I stated that I wished later to say something about the difficulties standing in the way of a union of the Protes-



tant. and Roman Catholic churches. If I were to state the case simply I should need to say no more than that the Roman Catholic church adds too many things that are not taught in the New Testament, and omits too many that are taught. And besides that they lay claim to an authority which was never given them, and which is in direct opposition to the teaching of Christ.

It is well that we live in a country where each one has freedom of worship; we would not have it otherwise. But we would have those who seek to follow Christ more diligent in following his teaching and pointing out errors which others teach. It is not enough to teach the truth; we must give the Bible as authority for our teaching, and if we have been teaching what has no authority in the Bible, it is time for us to change our teaching and get on the right road.

Soon we want to begin to give some reasons why there can be no union with the Roman Catholics until they give up what is contrary to the Bible. We wish every Protestant churchman in the country would take this matter up and study it diligently. So many people have come to believe that anything will do when it comes to worship;

but that is not the case. We must get right here and stay right through life, or we shall be eternally wrong. Let us get right and keep right.

The above should have appeared before No. 1 in last "Monitor". Read this, then go back and read No. 1, then No. 2, which follows this. We regret the mistake.—Ed.

### SOME OBJECTIONS.—2.

Grant Mahan

There is more to be said about Peter and the position he holds in the Roman Catholic church. One of their canons reads: "If anyone, therefore, shall say that Blessed Peter the Apostle was not appointed the Prince of the Apostles and the visible head of the whole Church Militant, or that the same directly and immediately received from the same our Lord Jesus Christ a primacy of honour only, and not of true and proper jurisdiction: let him be anathema."

There are, and for centuries have been, many good people going through the world on whom the "let him be anathema" has seemed to have no effect, which is as it should be, for the New Testament is a safer guide than any pope

who has ever sat in the papal chair. Here is an insurmountable obstacle in the way of church union.

The claim for the headship of Peter over the other Apostles is based mainly on Matt. 16:16-18; John 1:42, and John 21:15, 17. The first passage is the one in which Peter confessed Jesus, saying, "Thou art the Christ, the Son of the living God," and Jesus said to Peter, "Thou art Peter, and upon this rock I will build my church." The Roman Catholics assert that Peter was the rock upon which the church was to be built. They seem not to take into consideration that the word used as stone for Peter's name is not the same word as is used for the rock on which the church would be built. The one is movable, the other is bed-rock, and it was on the latter that Christ said his church would be built. (Besides priests and popes do not marry but Peter was.)

Then, also, they seem to forget or overlook the statement of 1 Cor. 3:11: "Other foundation can no man lay than that is laid, which is Jesus Christ." And they also overlook that other passage of Eph. 2:19, 20: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the

household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

So, if we take the New Testament as our guide, it seems quite clear that Jesus Christ is the foundation of the church, and that Peter and the other apostles, and the prophets also, are stones built upon that foundation. There is no other name given under heaven among men whereby we must be saved; and there is no other foundation than Christ on which his church can be built.

John 1:42 is where Jesus told Simon that he should be called Cephas or Peter, without the other statement in regard to the church. And in John 21:15, 17 we have Jesus asking Peter whether he loved him, and, on his reply, telling him to feed his sheep and his lambs.

Christ is the Rock, and that is the great thing in Peter's confession: "Thou art the Christ, the Son of the living God." Any church not built on that truth would not be a Christian church.

The feeding of the lambs and sheep, the flocks, was the recognized duty of the teachers, as we find Paul telling the Ephesian elders "to feed the church of God, which he hath



purchased with his own blood". Just before that he called the church "the flock".

There are so many things that one might take up in trying to make the situation clear; but one cannot do more in a short article than touch on a few of the more common arguments. Other things will come out as we move along.

But we are not ready to leave Peter yet. The claim that he was appointed Prince of the Apostles should be shown to have some real foundation in the New Testament if people were to be expected to accept it as truth. But we look in vain for any such proof. At the council of Jerusalem he did not show that he was the Prince. When he at Antioch first ate with the Gentiles and then quit because some other Jews had come down from Jerusalem, he did not show that he was the chief, or that he was a larger stone than the others: he really did not seem to be as large as Paul, for Paul says he rebuked him because he was to be blamed. And in his two epistles we do not find Peter showing that he claimed anything more than belonged to his fellow-apostles. He puts forth no claim whatever of that kind.

And then, above all, if Jesus

had intended him to be chief, he would not have left this world without making that point clear to his apostles. Jesus did not come and live and teach and suffer and die and rise and ascend that we might be left in doubt as to who is our leader.

We need to become much more familiar with our New Testament, and not to let anything be given us as the word or teaching of Christ, unless it is clearly and unmistakably in the Word. There is so much false teaching; there is such an inclination to leave out of preaching the most plain statements of Christ. This time was foretold, that people would heap to themselves teachers, having itching ears. We are more advanced in some ways than the Jews were, and yet at heart it seems there is the same longing for smooth things that they had. And we have had too many of those things already, which is the reason why the church is so far from New Testament Christianity.

This point needs emphasizing, and I should like to make that clear right at the beginning of our study. We need to search the Scriptures, for it is in them that we find the way and the truth; we need to study to show ourselves workmen that need not be

ashamed; and we need to urge everyone who comes under our influence to learn the whole truth about the teaching of the New Testament. If we seek we shall find; if we knock it will be opened unto us. Even if all the truth were preached from the pulpit, we could not get it dozing in the pew. If we want it we must go to the source, to the Book, and then to our God with the prayer that he will make come true in us the promise of Jesus, that the Holy Spirit will guide us into all truth.

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### **MAKING PREPARATIONS FOR THANKSGIVING DAY.**

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Zora Montgomery

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"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Eph. 5:20.)

Life is full of preparation. One Sunday being over we begin making preparations for the next Sunday. One Love Feast being over we begin making preparations for the next Love Feast. One Christmas being over we begin making preparations for the next Christmas. One Thanksgiving Day being over we begin making preparations for the next Thanksgiving Day. We make

these preparations, more or less, both consciously and unconsciously.

We, perhaps, often observe Thanksgiving Day because it is a custom rather than because our hearts are overflowing with thankfulness. This was not so with our Pilgrim fathers who set this day apart from all the others. But, because their hearts were overflowing with thankfulness for the realization of their hopes in finding homes in a land where they could worship God unmolested, and for their harvest they had gathered in during the first summer—even though many of their number had been overtaken by death—they set this day apart for giving thanks unto God. Using this day as a special Thanksgiving Day would serve them as a help to be more thankful on all days, the same as our keeping the Sabbath Holy serves us as a help to keep all other days more Holy. The more thankful we are on all days prepares us to be thankful on our special Thanksgiving Day. Now is the time we should check up on our lives and think of the things for which we are truly thankful.

Just to the extent that we are thankful for our food and clothing will we use our hands, our feet, our tongues,



our eyes, our ears, and our minds in the service of our Lord, for it is upon the food and clothing and proper exercise that the strength of these members of our bodies depend. Just to the extent that we are thankful for our health will we take the proper care of our bodies, not wasting our time in idleness and eating unnourishing food. Just to the extent that we are thankful for our homes will we be making them a better place where Jesus can constantly dwell with us. Just to the extent that children are thankful for their parents will they trust them with a loving obedience. Just to the extent that parents are thankful for their children will they try earnestly to bring them up in the nurture and admonition of the Lord. Just to the extent that we are thankful for our friends will we earnestly seek their welfare. Just to the extent that we are thankful for our church will we make efforts to attend services regularly and obey her rules and regulations. Just to the extent that we are thankful for Jesus Christ, our Savior, will we follow him with a loving, trustful obedience. Dear friends, with these and many other things for which we believe ourselves to be thankful let

us check up and test ourselves whether or not our actions will testify to the same. Thankfulness consists not in simply saying we are thankful but in being thankful from our hearts.

The more truly thankful we are the more things will we find for which to be thankful. We read in the seventeenth chapter of Luke of the ten lepers which were cleansed. One returned to give thanks which resulted in his being made whole. Truly, he then had even more reason for which to be thankful. If we are truly thankful for the things previously mentioned and others as well, we will make use of them in a way by which they will grow better and better, and thus we will constantly be finding more and more for which to be thankful.

Let us exercise the spirit of thankfulness, taking care that our actions and deeds also show that we are thankful. Thus, we can prepare for Thanksgiving Day in a way that is well pleasing unto God and our desire on that day will be to worship him with songs of praise and thanksgiving rather than eating and drinking and enjoying worldly amusements.

Ankenytown, O.

Now is the time for agents to look up delinquents and even "on timers" and take their renewals so that no numbers are missed. It is a too common practice to wait until after the time expires and then ask to have the back numbers sent. We can not always do this and then you are disappointed. So if your agent fails to call on you, just call on him. He may be busy or forgetful.

Every Dunkard and his friend should read the "Monitor". Yes, if you donate it to poor members the price is 50 cents.

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### BE A TRUE LIGHT TO THE WORLD.

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D. M. Click

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"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Just a few days ago I was very much impressed with the plain injunction of our Saviour in the above citation of Scripture. It is quite plain to me that Jesus desired that his followers should show their Christian LIGHT at all times and at all places. We were at a small gathering, mostly old like people, and many old men and women who have known

the old Dunkard Church in the east where they came from; and there were present two very plainly attired sisters, one who firmly believes in the old Dunkard Church, and the other one also claims to have great faith in the old plain church, and attires herself in very plain clothing, yet there is one thing very noticeable in this sister, when she goes to church she wears a very plain bonnet, but when she attends worldly gatherings she wears a HAT. The other plainly attired sister, also had her plainly made bonnet on at this worldly meeting just the same as she wears at church, and there were a number of the old people asked the writer of this sketch if that woman with the plain bonnet on was not a member of the old Dunkard Church, they said she looked like the nice, plain Dunkard women that they knew in the east where they formerly lived. I asked several of them if they knew the Dunkard people in the east, where they lived, to be a good respectable people. They all assured me that they were the very best people in the community.

My dear brethren and sisters let us show that true light at all times and at all places. When we were baptized we promised to be faith-



ful to Christ until death, there sure is no time that we can step aside and follow the devil's dictations. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Dear sisters, let me plead with you that you at all times, wear your plain bonnet, the world, and everyone who has good judgment will always respect and honor you for standing firm for the Christ, and the Dunkard Brethren Church. Let us never be drawn away from the plain teachings of Jesus, to the vain things of the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him—but he that doeth the will of God abideth forever." (1 John 2:15-17.)

May we all live so true and faithful, to the New Testament scriptures, that Christ will know us as his brothers and sisters, when he comes in the clouds of Heaven to gather his loved ones to himself.

Grand Junction, Colo.

We are giving you what we consider a number of excellent poems in this issue. By put-

ting them in one issue it will be easy for you to preserve them if you wish. They will make excellent fillers for your scrap book.

### MONKEY OR MUD?

A clergyman in a certain northern city who is of the modernistic and rationalistic type and temper is quoted as often saying:

"I'd rather believe I came from a monkey than from mud."

Of course this now and then, or perhaps always, brings forth laughter from soem who delight in an outlaw in the pulpit but when this sentence is analyzed it is found to be far more serious and seditious than it is smart for when it is carefully considered it simply means: "I'd rather believe anything else than the Bible." This is the sum and substance of this seemingly smart crack.

There is no choice in the matter. Some things are beyond the comparative and this is one of them.

It is not what any man would "rather believe", it is **what God says**. There is no choice in the matter.

It is either to receive and believe what the Scriptures reveal or what uncertain science endeavors to hint at and

not certainly say. There is all there is to it and there is no alternative. One may prefer a "monkey" to "mud" but it is still a matter of fact.

When a man says — he would rather believe he came from a "monkey than from mud" it is a smart way of saying that he would rather believe in monkey evolution than in Mosaic revelation; and this is the gist of the matter. The Bible says:

"And God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

To say, "I would rather believe I came from a monkey than from mud" means I repudiate and reject the record found in the Holy Scriptures.

It simply means that God's Word is a lie. It has the hiss of the serpent in it and his slime is in every word of the sentence. It is venomous and dangerous.

The Bible however says nothing about "mud", and we did not use the quotation with the slightest approval upon the use of the word "mud". The Bible says, "the dust of the ground". Scientific examination will show this to be confirmed. The iron of the earth is in the human blood and the lime in the rocks of the earth is in the human

bones and the magnesia in the earth is the magnesia of the teeth. "The first man was of the earth earthy." The Bible will stand every test and always be found true.

But it is Satan's subterfuge to say: "I would rather believe". It is man in his independence of God's Word—it is the same old interrogation: "Yea, hath God said?" it is doubt and denial and there is no other name for it.

\* \* \*

This learned and eloquent preacher, though he may be, is found guilty of saying that he prefers man's word above the "Word of God".

To say "I prefer" or "I would rather believe" is but the confession of the anarchy and disloyalty to God there is in his heart. His lawlessness and unfaithfulness is openly declared. Instead of being proud of his wit, he should be ashamed of his treason.. He delights that he exercises what he calls his "reason" but the fact is he advertises his treason.

Any man has perfect liberty to reject the revealed Word of God but he has no right to do so and claim at the same time, the office of a New Testament minister. Shame, thrice shame on this man! Our heart aches for him and he does much harm to many! He de-



nies a sure revelation and departs from the true foundation. He is taken captive by a silly philosophy. He is the spoil of an enemy who has deceived him. May God call him back from his fall to faith. This is our prayer.

If God says a thing, there is no place for my preference and if I am blatant enough and ignorant enough to say so, I but reveal the egotism and arrogance of my unsundered spirit. "Faith cometh by hearing and hearing by the Word of God." We take the Word of God and have no preference. We would rather believe just what the Word of God says — and forever be done with human controversy and cavil. Oh, that men would believe what God has spoken! It is an awful thing to spread doubt and distrust! "The Wonderful Word" again declares its confidence and absolute trust in the Word of God. Science cannot shut the Christian's mouth or the Bible either.—The Wonderful Word.

### NOTICE.

Through the kindness and interest of brother J. J. Wasam of Lowell, Arkansas, we have a supply of our editorial, "The Greek Church and Trine Immersion", for free distribution. This editorial appeared in the July 15

"Monitor".

Church clerks will order a supply not to exceed 25 copies for free distribution in each congregation. Evangelists and clerks of Baords may also order in like quantities.

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### Lower York County Congregation.

Shrewsbury, Pa.

Our series of meetings at this place have just ended. Bro. Thomas Ecker of Taneytown, Md., was our evangelist. He gave us some very good sermons. The attendance and attention were good, both by our own members and others. As a direct result, three boys were baptized. We hope more are seriously thinking of taking the step.

Helen M. Weaver,  
Route 9,  
York, Pa.

### Coon River Church, Iowa.

Sunday, June 8th, was a day long to be remembered in the history of the Coon River Church. The day was all that could be desired. All nature being at its best. Our hearts were filled with gratitude at the morning service

and after, as we gathered at the beautiful waterside where two young applicants were baptized and pledged to live faithful until death. May we all pray daily, that the young may become valiant soldiers of the cross and be ready to take up the work when we older must lay our armor down. The parents came the same day on former baptism. A whole family starting out together for closer fellowship with God. With such encouragement as this, we can forget our persecutions and discouragements. June 29th we were favored with a good gospel sermon by Bro. S. P. Van Dyke from 2nd Timothy, 4th chapter, strongly applying Paul's charge to Timothy to our own lives. Some of the Dallas Center brethren were over and gave a report of the late A. M. in the afternoon, which was appreciated and enjoyed. During the extreme heat and drouth of summer our S. S. followed with a sermon by our elder were regularly attended. Sept. 9th we held our business meeting. All business was disposed of in a brotherly way. Two delegates were appointed to go to D. M. which convenes at Quinter, Kansas, October 13th. Also send one query to D. M.

Our sisters give one day each week to Aid work. Our

work consists mostly of quilting and we have much on hands to do. Our brethren are giving loyal support to this work. We still have a few furnishings to procure for our church house, then we hope to have more plentiful for benevolent and missionary endeavor.

May we ever strive to keep in mind our Master's command, "Work while it is day for the night cometh when no man can work."

Elizabeth Erb,  
Yale, Iowa.

#### **Broadwater Congregation.**

Brothers J. T. Green and C. B. Sines, held a weeks meeting for us, as had been previously announced, beginning on Saturday evening, Aug. 30. On Sunday an all-day meeting was attended by a very large crowd. Two very inspiring sermons were preached. In the afternoon Bro. H. B. Sines being present, gave us a strong and encouraging sermon.

On Saturday at 2:30 Bro. Moses Fike delivered a lengthy and instructive sermon for a man of his age, being in his 94th year. He also assisted in communion services of the same evening, which were also attended by a large crowd, several brothers and sisters coming in from



other congregations, surrounded the tables with us.

Services Sunday morning closed the weeks meetings. Owing to the good attendance and interest shown in all the services, we hope that much and lasting good has been done.

H. S. Green,  
Route 2,  
Swanton, Md.

### Notice.

The Eldorado Church will hold their Love Feast October 11, 1930. All day meeting at 10 o'clock, everybody is invited to come and be with us in this meeting.

Gladys Miller, Sec'y,  
W. Manchester, Ohio.

### Notice.

On account of our elder, brother D. S. Flohr, being away in a series of meetings our Quarterly Council has been deferred one week, from October 4th to October 11. We also changed the time of beginning our services on Sunday morning from 10:30 to 10:15 until further notice.

H. N. M. Gearhart,  
Cor. Secy,  
R. R. No. 2,  
Greencastle, Pa.

Empire, Calif.

The Waterford Dunkard Brethren Church met in reg-

ular quarterly council Saturday evening, Sept. 6, 1930. All business was handled in a godly manner. The deacon brethren gave their annual report. They reported all in peace and love for which we are truly thankful.

We held our annual election of officers. Bro. Garst was unanimously re-elected elder. We appreciate his services and are thankful to have one so capable among us.

Our love feast has been set for November 8 with an all day meeting on Saturday and Sunday. We hope that some of the brethren from outlying districts may be with us and that all may pray that we may have a profitable meeting full of love.

Remember us always in your prayers.

L. Russell Johnson.

Montpelier, Ohio.

The Pleasant Ridge congregation met in council the evening of the 23rd. We decided to hold a series of meetings with Bro. D. W. Hostetler in charge, which began Sept. 28 and will continue for two weeks closing with a Love Feast October 11 and will be an all day meeting. We will be glad to have any visitors come and worship with us.

Mrs. Loma Cook.

We are very glad to announce to our dear brethren and sisters that Brother H. E. Andrews of Waterford, California, came to Great Ben August 28th and also that he has located here.

We have organized Bible study class every Sunday and Sunday evening also prayer meeting each Wednesday evening.

On Sunday, Sept. 21st Brother Ezra Wolf, Brother Wilmer Eikenberry and wife together with Brother O. T. Jamson and wife, all of the Quinter Church came to us. Brother Wolf delivered a very spiritual message in the A. M. and Brother Eikenberry gave us a highly appreciated message in the P. M. Our meetings were held in an upper room with 28 present in A. M. and 30 in P. M.

We enjoyed these services very much and hope these good people will all come again and bring others with them. We desire an interest in the prayers of all the brethren and sisters everywhere that the Lord will send us more workers.

Wm. Root,  
Great Bend, Kans.

### OF INTEREST TO MINISTERS.

Free for the postage, 25c:  
1 copy of the Kesler and Ell-

more Debate, to any minister of the Dunkard Brethren church who hasn't a copy. The price to others is \$1.00 per copy postpaid.

The Sabbath — Its Origin and Observance, 15c per copy. The very thing you need to silence Seventh-Day keepers. The long winter evenings are coming—a good time to read and meditate. Order early.

### DOCTRINAL ISSUE.

November 1 "Monitor" is to be a Doctrinal Issue and should be widely distributed. The various subjects will of necessity be treated briefly, but will serve the purpose of missionary endeavor quite well. Only positive doctrine will be treated. In a later issue some negative doctrine may be treated.

Order as many copies at 2c each as you can use to good advantage. This is the privilege of anyone who wishes to do a little mission work.

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o POEMS o  
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### BEYOND

It seemeth such a little way  
to me  
Across to that strange



country—the Beyond;  
 And yet, not strange, for it  
 has grown to be  
 The home of those of whom  
 I am so fond;  
 They make it seem familiar  
 and most dear,  
 As journeying friends bring  
 distant regions near.

So close it lies, that when my  
 sight is clear  
 I think I almost see the  
 gleaming strand;  
 I know I feel those who have  
 gone from here  
 Come near enough to some-  
 times touch my hand.  
 I often think, but for our  
 veiled eyes,  
 We should find Heaven  
 right around about us  
 lies.

I cannot make it seem a day  
 to dread,  
 When from this dear earth  
 I journey out  
 To that still dearer country of  
 the dead,  
 And join the lost ones, so  
 long dreamed about.  
 I love this world, yet shall I  
 love to go  
 And meet the friends who  
 wait for me, I know.

I never stand by a bier and  
 see  
 The seal of death set on  
 some well-loved face  
 But think, "One more to wel-

come me  
 When I shall cross the in-  
 teresting space  
 Between this land and that  
 one over there;  
 One more to make the  
 strange Beyond seem  
 fair".

And so to me there is no sting  
 to death,  
 And so the grave has lost  
 its victory.  
 It is but crossing—with bated  
 breath  
 And white, set face—a little  
 strip of sea  
 To find the loved ones waiting  
 on the shore,  
 More beautiful, more preci-  
 ous than before.  
 —(Selected.)

Berniece Throne,  
 Alvordton, Ohio.

### SHOW HIM YOUR HANDS

In one poor room that was all  
 their home,  
 A mother lay on the bed,  
 Her seven young children  
 around her;  
 And, calling the eldest, she  
 said:

"I'm going to leave you,  
 Mary;  
 You're nearly fourteen, you  
 know;  
 And now you must be a good  
 girl, dear,

And make me easy to go.

You can't depend much on  
father

But just be patient, my  
child,

And keep the children out of  
his way,

Whenever he comes home  
wild.

And keep the home as well  
as you can;

And, little daughter, think  
He didn't use to be so;

Remember, it's all the  
Drink."

The weeping daughter prom-  
ised

Always to do her best;

And, closing her eyes on a  
weary life.

The mother entered her rest.

And Mary kept her promise,

As faithfully as she might;

She cooked and washed and  
mended,

And kept things tidy and  
bright.

And the little chubby fingers  
lost

Their childish softness and  
grace,

And roughened and chapped  
and calloused;

And the rosy, childish face

Grew thin, and haggard, and  
anxious,

Careworn, tired and old,  
As on those slender shoulders  
The burdens of life were  
rolled.

So, when the midsummer sea-  
son

Burned pitiless overhead,  
And up from the filth of the  
noisome street

The fatal fever spread.

The work and want and  
drunken blows

Had weakened the tender  
frame,

And into the squalid room  
once more

The restful shadow came.

And Mary sent for the play-  
mate

Who lived just over the  
way,

And said, "The charity doctor  
Has been here, Katie, today.

He says I'll never be better,

The fever has been so bad;

And if it wasn't for one thing,

I'm sure I'd just be glad.

It isn't about the children;

I've kept my promise good,

And mother will know I  
stayed with them

As long as ever I could.

But you know how it's been  
here, Katie—

I've had so much to do,  
I couldn't mind the children



And go to the preaching  
too.

And I've been so tired-like at  
night,

I couldn't think to pray;  
And now, when I see the Lord  
Jesus,  
What ever am I to say?"

And Katie, the little comfort-  
er,

Her help to the problem  
brought;  
And into the heart made wise  
by love,  
The Spirit sent this thought:

"I wouldn't say a word, dear,  
For sure He understands;  
I wouldn't say ever a word at  
all,  
But, Mary, just show Him  
your hands!"

—Selected.

### GOD FIRST.

In my bedroom hangs this  
motto,  
And its place is near the  
door,  
So that it may e'er remind  
me  
God, all else must be before.  
Never do I cross the threshold

Than the motto seems to  
say—

"Just a word with God, thy  
Father,  
Ere thou goest on thy way."

When I'm dressing in the  
morning,

As I see it hanging there,  
It reminds me of my duties  
Help for which I seek in  
prayer.

Duties, burdens, worries trou-  
bles,

All may come to me that  
day,  
How can I prepare to meet  
them—

How, I ask—except I pray?

When I plan fresh undertak-  
ings

Then the motto seems to  
say:

"Don't in thine own strength  
begin it,  
First of all about it pray."

When I'm ready dressed for  
walking,

Perhaps with little time to  
spare,  
Still I cannot leave my bed-  
room,

When I see the motto there.

Till I kneel for just a moment.  
And in earnest, secret  
prayer,

Place myself and all my go-  
ings  
In my heavenly Father's  
care.

Nightly too the motto speak-  
eth.

When for rest I would pre-  
pare;  
Then it whispers its sweet  
message,  
"First, God go and meet  
in prayer."

Yes, "God first" must be our  
motto,  
If we would succeed each  
day;  
Wish we all our ways to pros-  
per?  
Then about them we must  
pray.

Dear friend, won't you have  
this motto  
Put up in your room as  
well,  
That to you its own sweet  
message  
It may daily, hourly tell?  
—Selected.

### LOVE THEM NOW.

Nannie Blain Underhill

Love your dear ones while  
they're with you:

O, so soon—so soon they're  
gone!  
Then we dream with empty  
wishes—  
For their presence how we  
long.

Is it Father—faithful Father,  
Kind, indulgent to this  
child;  
Sacrificing his own comfort—  
Thinking nough of self the  
while?

Is it mother—lovely mother,  
Toiling far into the night;  
Fixing things for sis and  
brother—  
Praying we may choose the  
right?

Laying self upon the altar,  
Daily toiling—early—late;  
Bearing all for son or daugh-  
ter—  
For our love must they long  
wait?

Is it grandpa? Is it grandma?  
Longing for a word of love?  
Patiently they wait the sum-  
mons  
To that mystic realm above.

Sometime these will cease  
their striving:  
Their dear hands will quiet  
lie—  
Never more their gentle pres-



sence

Bless the moments as they  
fly.

Do we show them now we  
love them?

O, we'll long to do it then.  
All our lives we'll long to tell  
them

How brave and kind they  
have been.

Is it sister? Is it brother?

We're neglecting to make  
glad?

Aunt or uncle, or some other—  
Love them NOW. We'll  
wish we had.

Is some poor child to us look-  
ing

For kind words or just a  
mile?

Do not disappoint the chil-  
dren:

They need kindness all the  
while.

Is a neighbor sad or lonely?  
Now's the time to do them  
good.

Give them love and kindness  
only:

By and by we'll wish we  
could.

Every morning start out lov-  
ing:

Every noontide wear a

smile.

By-and-by you'll be rejoicing  
If you love folks all the

while.

Love your dear ones while  
they're with you:

Let them see it every day.  
Love that dear, life-time com-  
panion—

Love them NOW—just now,  
I pray.

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# BIBLE MONITOR

VOL. VIII.

October 15, 1930.

No. 20.

"For the faith once for all delivered to the saints."

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## THE ROYAL FAMILY.

One of the main reasons, if not the main one, why the Jews rejected Christ, was that he did not come in royal splendor as they expected him to come and set up a magnificent kingdom as they had pictured in their minds, and the disciples were perhaps, more greatly disappointed in him that he did not set up and establish an earthly temporal kingdom, than in anything else. They found themselves wondering about the nature of the kingdom, and who would be the greatest in the kingdom and even desiring the highest place "one on the right and one on the left" of Jesus in the kingdom.

On the contrary, Jesus tried to disabuse their minds by the parable of the Good Shepherd, the parable about the Householder, and his teaching about the bridegroom and the bride and the children of the bridegroom. But they seemed not to realize he was building

up and establishing a royal family until the work was completed and he had taken his leave of them and returned unto his Father from whence he came.

True, this family bore the titles of vineyard, kingdom, sheepfold, and church, each of which was in some way descriptive of its nature and portrayed its character. As a vineyard the branches were to maintain vital connection with the "true vine", and were expected to bear fruit as a kingdom, Jesus was its born king and his people as loyal subjects were expected to obey him. As a sheepfold, Jesus was the good shepherd who maintained vigilant watch over the sheep that they were not destroyed by ravenous wolves. As a church it was an organism fully equipped to function as a mighty force in evangelizing and Christianizing the world.

Paul was enabled through the hidden mystery to see God's eternal purpose which



he purposed in Christ Jesus, that the Gentiles should be fellow heirs with the Jews and of the same body, and partakers of his promise in Christ by the gospel. And "for this cause", said he, "I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named." (Eph. 3:6, 9, 11, 14, 15.)

In gathering together, in the dispensation of the times," both Jew and Gentile into one body, Paul saw the church as one great family, part of which is in heaven and part on the earth.

Peter saw in this "a chosen generation, a royal priesthood, a holy nation, a peculiar people." (1 P. 2:9.) And that God "had chosen us in him (Christ) before the foundation of the world, having predestined us to the adoption of children by Jesus Christ to himself," as Paul saw it. (Eph. 1:4, 5.) And that through Christ, both Jew and Gentile "have access by one Spirit unto the Father." (Eph. 2:18.)

In the beginning, this family was composed entirely of Jews. The first Christian church was composed of Jews. But in his death Christ had "broken down the middle wall of partition between Jew

and Gentile." So that now, as Gentiles, we have been adopted, and become a part of God's family, a chosen generation, a royal family, with God the Father, as its head, and our elder brother, and we the spiritual children, as spiritual children we should "obey our heavenly Father", and "love one another even as Christ loved us, the church and gave himself for us, that he might purify unto himself a peculiar people zealous of good works". And so we may sing, "I'm the child of a king, with Jesus my savior. I'm the child of a king." "A Holy nation", occupying our proper place, and operating in our own sphere in which God has placed us, and as a "holy nation", a royal family, filling our mission and God's purpose in our lives, may we ever be faithful to him an honorable citizen of this holy nation, and a worthy member of this royal family.

The instruction to this nation is, "be ye holy, for I am holy," and "follow peace and holiness with all men, without which no man shall see the Lord."

This being a holy nation it follows as a natural conclusion, its citizens must be holy, for the nation cannot be holy unless the people who compose it are holy.

Another truth here is, we are holy only to the extent that we live a holy life. A mere profession of holiness can serve only one purpose, and that is, to deceive. We may deceive our fellowmen, but God is not mocked.

"A peculiar people," because the purchased possession, "the habitation of God through the Spirit." Peculiar because no other people are so highly favored. "Ye are a temple of God." How holy then should we be! "If any man defile the temple of God, him shall God destroy." It means much to live so that our "hearts may be a fit temple for the undwelling of the Holy Spirit." It means that we put off all these: anger, wrath, malice, filthy speech, corrupt communication, lying, with all secret sins, presumptuous sins, etc., etc., and that on the other hand we live soberly, righteously and godly in this present world, deal justly, provide things honestly, owe no man anything but to love him, "walk in all the commandments of the Lord blamelessly," adding faith, virtue, temperance, knowledge, patience, godliness, brotherly kindness and charity", for so an entrance into the kingdom will be obtained.

"A royal priesthood," with Jesus Christ as our high

priest, "that we should offer up spiritual sacrifices, acceptable to God by Jesus Christ", and "as lively stones being built up a spiritual house". And as such we should "abstain from fleshly lusts, which war against the soul, and have our conversation honest among the Gentiles", or those with whom we associate, that "they may by our good works which they shall behold, glorify God in the day of visitation"; and that as Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Jesus, by the sacrifice of himself, redeemed us by his blood, and "made us kings and priests unto God" and so we sing, "All glory and praise to the lamb that we slain", who "bought us with a price", his own blood. "Therefore glorify God in your body and in your spirit which are his", by purchase. And being made priests unto God, we should present our bodies a living (not a dead) sacrifice holy acceptable unto God which is our reasonable service", and be not conformed to the fashions of this world, and "not fashion ourselves according to our former lust in our ignorance." By adopting the uniform of the church we can



avoid the styles of the world, and at the same time be in line with the teaching of the scripture on simplicity and modesty of apparel.

True, the uniform of the church may not be the only style that simple and in harmony with the scripture but it is one style, at least, that IS in harmony with the scripture. Then, as a mark of distinction and identification it behooves each of us to adopt it, and thus be "living epistles, read and known by all men."

### SOME OBJECTIONS—3.

In our last article we quoted the canon of the Roman Catholic church which says that anyone who shall say that Blessed Peter the Apostle was not appointed the Prince of the Apostles and the visible head of the whole Church Militant should be anathema. Now we come to the popes of Rome, the so-called successors of Peter. It is well to bear in mind that the basis on which the whole structure of the Roman church rests is this so-called supremacy of Peter, and on his being at Rome and bishop of the church in that city. And we must bear in mind that there is great doubt, to say the least, whether Peter ever was in Rome.

We quote from the Roman Catholic book which is official, as follows: "That which the Prince of Shepherds and great shepherd of the sheep, Jesus Christ our Lord, established in the person of the Blessed Apostle Peter to secure the perpetual welfare and lasting good of the Church, must, by the same institution, necessarily remain unceasingly in the Church, which, being founded upon the Rock, will stand firm to the end of the world. For none can doubt, and it is known to all ages, that the holy and Blessed Peter, the Prince and Chief of the Apostles, the pillar of the faith and foundation of the Catholic church, received the keys of the kingdom from our Lord Jesus Christ, the Saviour and Redeemer of mankind, and lives, presides and Judges to this day, always in his successors the Bishops of the Holy See of Rome, which was founded by Him and consecrated by His Blood. Whence, whosoever succeeds to Peter in this See does by the institution of Christ himself obtain the primacy of Peter over the whole Church. The disposition made by Incarnate Truth therefore remains, and Blessed Peter, abiding in the rock's strength which he received, has not abandoned the direction of

## BIBLE MONITOR

Poplar Bluff, Mo., October 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



the church. Wherefore it has at all times been necessary that every particular church—that is to say, the faithful throughout the world—should come to the Church of Rome on account of the greater primeddom which it has received; that all being associated in the unity of that see whence the rights of venerable communion spread to all, might grow together as members of one head in the compact unity of the body. (Canon) If, then, anyone shall say that it is not by the institution of Christ the Lord, or by

divine right, that Blessed Peter has a perpetual line of successors in the primacy over the universal church; or that the Roman Pontiff is not the successor of Blessed Peter in this primacy; let him be anathema.

“Wherefore, resting on plain testimonies of the Sacred Writings, and adhering to the plain and express decrees both of our predecessors the Roman Pontiffs, and of the general councils, we renew the definition of the oecumenical Council of Florence, by which all the faithful of Christ must believe that the Holy Apostolic See and the Roman pontiff possesses the primacy over the whole world; and that the Roman pontiff is the successor of Blessed Peter, Prince of the Apostles, and is true Vicar of Christ, and head of the whole church, and father and teacher of all Christians; and that full power was given to him in Blessed Peter, by Jesus Christ our Lord, to rule, feed and govern the universal church: as is also contained in the Acts of oecumenical councils and in the sacred canons.

“Hence we teach and declare that by the appointment of our Lord the Roman church possesses a sovereignty of ordinary power over all other churches, and that this



power of jurisdiction of the Roman pontiff, which is truly episcopal, is immediate; to which all, of whatsoever rite and dignity, both pastors and faithful, both individually and collectively, are bound, by their duty of hierarchical subordination and true obedience, to submit, not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the church throughout the world; so that the church of Christ may be one flock under one supreme pastor, through the preservation of unity, both of communion and of profession of the same faith, with the Roman pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation.

\* \* \* \* \*

“And since, by the divine right of Apostolic primacy, one Roman pontiff is placed over the universal church, we further teach and declare that he is the supreme judge of the faithful, and that in all causes the decision of which belongs to the church recourse may be had to his tribunal, but that none may reopen the judgment of the Apostolic See, than whose authority there is no greater, nor can any lawfully review its judgment. Where-

fore they err from the right path of truth who assert that it is lawful to appeal from the judgments of the Roman pontiffs to an oecumenical council, as to an authority higher than that of the Roman pontiff.

“(Canon) If then any shall say that the Roman pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the universal church, not only in things which belong to faith and morals, but also in those things which relate to the discipline and government of the church spread throughout the world; or assert that he possesses merely the principal part, and not all the fullness of this supreme power; or that this power which he enjoys is not ordinary and immediate, both over each and all the churches and over each and all the pastors of the faithful: let him be anathema.”

The quotations are long, but a good idea of the claims of the Roman Catholic church cannot be given in a few words. Other claims are set forth for the pope, and some of these we shall take up later. It will be well for all to consider what would be given up by some and who would be most likely to do the giving up if there were to be

a union. It will be well to study these claims with an open New Testament, and try to find them in the Book.

### CARE FREE EXISTENCE.

Glenn A. Cripe

"Thou maintainest my lot."  
(Psa. 16:5.)

Care free existence has been the dream and ideal of many of us. The idea of never having to worry and wonder about tomorrow and the day after that, has a wonderful hold on most of us.

Possibly it is this idea which prompts us to get all of this world's goods we can. We think that after we have much goods laid up against the future we shall then have this care free life we desire so much. It may be we have a mistaken notion of this matter but from the way most act this would seem to be true. We scramble and hurry, treating one another in ungodly fashion in our rush to get something ahead for a rainy day. We worry and fret until we have no peace of mind. All this to the end that we may some day live a care free life.

It may be that we are simply producing more cares instead of less. The wealth once gotten is hard to keep. Others

want it and will have it if possible to get it by hook or crook, honest or dishonest. In the end we have more worry and care than in the beginning.

When the psalmist gave us the words of the text he came very near telling us that a care free existence is to be had. If someone would only keep us we would have no troubles. The text implies that someone will. Think of being assured that every wish we wanted would be supplied or granted by some certain one who was in a position to do so, ever need would be given by someone of means. That we think would truly be pleasant.

Such a condition is not beyond us if we will heed the instruction of God. It is ours if we will only accept. Others who have gone before have testified to this truth and the lives of some now living witness to it.

To some of us the greatest need of today and the only desire of many is some steady occupation where one can be employed in gaining a living. When we have plenty of work we wish we didn't have so much of it and then when we don't have any at all we want it very badly. Such is human nature. The clothing we need, the food for our dependent



ones can only be supplied when we have work and when we have none we see this more clearly than ever before. We believe that work will be supplied if that is what we need, or in case the work is not to be had then the other needs that could be eliminated if we had work will be supplied.

Along with other things the friends whose company we enjoy and desire, those of like faith and our social needs, these will all be supplied.

Spiritual blessings are to be ours as well. Many are troubled about their church relation. They wonder if they are in the proper church, if they are doing the part in the church they should, if they have missed their calling and so forth. Or trouble has come in their church, one member not agreeing with another or some similar situation. So they worry, fume and fret, they lose sleep and health and with all of this goes their good judgment and possibly also the blessing of a solution to the problem. The psalmist doesn't do all of this because there is one who maintains his lot.

There is one thing we all want and many have done considerable thinking about it also. It is deliverance from the adversary when it is ours

to depart this life. We can be assured and comforted when we think on this subject if we remember the words of the text.

You will also note we have used the word supply occasionally where the text says maintain. The word maintain means much more than supply. To get the full meaning of it also means much to us. It means not only supply today but also tomorrow and the next day or next week and year.

It means when used as this text uses it that the maintaining is the work of someone other than we who receive the benefits. The one who will do all this for us is none other than our creator. Certainly the creator will take care of his creation if it will permit by still being as obedient now as when in the process of creation.

We must as the psalmist says, take refuge in him. When these cares and troubles begin to appear then confide and trust him for the blessing and it will be ours. The child runs to its parent when in trouble and so we should go to our creator. "Because he is at my right hand" the psalmist states.

Evil must not be ours or rather obedience must be given also to get the blessing.

Verse 4 reads, "Their drink offerings of blood will I not offer, nor take their names upon my lips", referring to the idolators and the ungodly. In other words the writer of this text will have nothing to do with that which is unrighteous. He is an obedient servant of God.

Because of this trust in God and the abhorance of all evil not only David but we also can say, "Thou maintainest my lot."

Goshen, Indiana.

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### THE COMING OF THE LORD DRAWETH NIGH.

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Sylvia Vogelsong

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Isaiah is justly accounted the chief of the writing prophets. He has the more comprehensive testimony and is distinctively the prophet of redemption. No where else in the scripture have we so clear a view of grace. The New Testament church does not appear. But Messiah in his person and sufferings and the blessings of the Gentiles through him are in full vision. Apart from the testimony of his own time, which includes warnings of coming judgments upon great nations of that day, the predictive messages of Isaiah cover sev-

en great themes. 1. Isaiah in exile and divine judgment upon Israel's oppressors. 2. The return from Babylon. 3. The manifestation of Messiah in humiliation. 4. The blessing of the Gentiles. 5. The manifestation of David's righteous branch in the kingdom age. 6. The New Heaven and the New Earth. 7. The manifestation of Messiah in judgment. Also the great image of Daniel. This prophecy written over twenty-five hundred years ago, is one of the greatest, briefest, and most comprehensive prophecies in the Bible. Under the symbol of a great metallic image, the rise and fall of nations is outlined till the end of time and the setting up of God's everlasting kingdom. The four beasts of Daniel 7. This line of prophecy covers the same ground as that of Daniel 2, but with additional features introduced, especially that concerning the developments and work of the "little horn" power of the fourth beast, under which God's people were to be oppressed until delivered and placed in possession of the kingdom for ever and ever. The 2300 of Daniel 8. This prophecy after tracing the course of empires down through Medo-Persia, Greece and Rome, introduces the longest prophetic period in



the Bible, reading from the beginning of the movement to restore and build Jerusalem, before Christ's first advent, to a similar work to be performed by God's people in the the last days preparatory to Christ's second advent. The 70 weeks of Daniel 9. This prophecy fixes the date of the beginning of the 2300 days of which the 70 weeks are a part; definitely marks the time of Christ's first advent; and briefly refers to the "consummation and overthrow of the last of earthly kingdoms. Daniel 11 and 12 is a literal prophecy tracing the rise and fall of kings and kingdoms from the early rulers of Persia in the sixth century, B. C., to the overthrow of Turkey, the "King of the North", and "The standing up", or reign of Michael, the great Prince which is Christ.

The prophecies of the Revelations. These are supplemental to the prophecies of Daniel. Under the Seven Churches, the Seven Seals, the Seven Trumpets, the Great Red Dragon, the Leopard Beast, and the Two Horned Beast, the history and experience of the church and of earthly kingdoms are traced during the Christian era to the end of the age.

Christ's Great Prophecy.—Christ's claim to being a pro-

phet, and the greatest of all prophets, is fully established by his prophecy recorded in Matthew 24; Mark 13, and Luke 21. In this he depicts minutely the destruction of Jerusalem, the great tribulation of the dark ages, and the signs that were to herald His coming.

The Word tells us that there shall be an increase of knowledge. "But Thou O Daniel shut up the words and seal the book, even to the time of the end. Many shall run to and fro and knowledge shall increase." The great facts of the 20th century stand out above the achievements of any preceding century that would be ignorance not to recognize and speak of them. Never was there such activity of invention within the history of mankind as at the present day. More has been done, richer and more prolific discoveries have been made, and grander achievements have been realized in the course of fifty years than in all the previous lifetime of the human race. Therefore we know that the end is near.

The last days shall be perilous. "Men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy having a form of godliness but denying the power

thereof, from such turn away.' We have reached the age of vast accumulations of wealth. There seems to be a mad rush for the making money quickly and dishonestly. The millionaires and multi-millionaires are much in evidence. Such fortunes, such hoarding of treasures, and such wealth with such rapid increase of poverty and sufferings were never witnessed before. But Christ says to His children, "Sanctify the Lord of Hosts Himself and let Him be your fear and let Him be your dread." Be patient therefore Brethren the Coming of the Lord Draweth Nigh.

Satan's Warfare Against the Church. "And there appeared a great wonder in Heaven, a woman clothed with the sun and the moon under her feet. Upon her head was a crown of twelve stars, Rev. 12:1." The woman represents the Church, The sun the light of the Gospel, the moon, the waning light of the former dispensation, and the twelve stars, the twelve apostles. The woman in her innocence was attacked by the devil, Rev. 12:2. So as the Church is attacked on all sides in every way, but even as the woman triumphed over Satan, so shall the Church of the living God, as she holds forth Christ and her children in the

midst of afflictions and persecutions triumph over Satan.

There appeared another wonder in Heaven and behold a great red dragon having seven heads, ten horns, and seven crowns upon his heads and his tail drew the third part of the stars of Heaven and did cast them to the earth and stood before the woman which was ready to be delivered for to devour her child as soon as it was born. The great dragon was cast out and there was war in Heaven; Michael and his angels against and he was cast out into the the great red dragon which deceiveth the whole world earth and his angels with him. Thus the conflict begun in Heaven continues on earth.

"For the day shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round and keep thee in on every side; and shall lay thee even with the ground and thy children within thee and they shall not leave within thee one stone upon another because thou knewest not the time of thy visitation. Take heed that no man deceive you for many shall come in my name saying I am Christ and shall deceive many, and ye shall hear of wars and rumors of wars. See that ye be not troubled for all these things must come to



pass. Nation shall rise against nation, kingdom against kingdom. There shall be famines, pestilences, and earthquakes in divers places. These are the beginnings of sorrow." These were to precede and culminate in the great calamity or overthrow, first of Jerusalem and finally of the whole world. For as already noted this prophecy has a double application, first to the Jewish people; second to the whole world. The destruction of Jerusalem for its rejection of Christ at his first advent being a type of the destruction of the whole world at the end for its rejection of Christ in refusing to heed the closing warning message sent by God to prepare the world for Christ's second coming.

Matt. 24:1-4: "And the gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

In 60 A. D. Paul carried the Gospel to Rome which was the capital of the world. In the same year he says the gospel had been preached to every creature which was under heaven, Col. 1:23. Ten years later the overthrow of Jerusalem followed under Titus in the spring and summer of 70 A. D. Thus it was the end of the Jewish Nation and so it will be in the end of the

world as a whole. When the gospel of Christ's coming kingdom has been preached in all the world for a witness unto all nations the end of the world will come. Armageddon, the battle of the nations will be fought and the world will be swept with the besom of destruction, under the seven last plagues. (Rev. 16:12.) And he gathered them together into a place called in the Hebrew tongue Armageddon. This consists of a triangular plain in northern Palestine, 12 by 15 by 18 miles extending southeast from Mt. Carmel, known as the valley of Jezreel. It has been the scene of many great battles. The Gideonites' overthrow of the Midianites, Judges 6:7, Saul's defeat by the Philistines, 1 Sam. 29; 1 Chron. 1 and 10, and of Josiah's defeat by Pharaoh Necho, 2 Kings 23, and as the scripture indicates will be the place where under the influence of evil spirits just preceding Christ's second coming the great armies of the world will be gathered for their final struggle and utter destruction under the seventh plague. Dan. 12:1. And at that time meaning when the king of the north or Turkish Empire shall come to his end shall Michael stand up the Great Prince which standeth for the children of

thy people and there shall be a time of trouble such as never was since there was a nation, even to that time. And at that time thy people shall be delivered every one that shall be found written in the book.

Michael is the Christ so as will be seen by comparing Jude 9:1, 1 Thess. 4:16, and John 5:25, Luke 19:11-15. This great change will be ushered in by the downfall not only of Turkey but of all nations. Matt. 24-21, "For then shall be great tribulation such as was not the beginning of the world to this time or ever shall be, and except those days be shortened there shall be no flesh saved. But for the elect's sake these days shall be shortened. For there shall arise false Christs and false prophets and shall show great signs and wonders insomuch if it were possible they shall deceive the very elect." Luke 21:25-26. "There shall be signs in the sun and in the moon and in the stars and upon the earth, distress of nations, with perplexity. The sea and the waves roaring, men's hearts failing them for fear and for looking after these things which are coming on the earth for the powers of the heavens shall be shaken."

History tells us that on May 19, 1780, there was a remark-

able darkening of the sun, moon, and stars. In harmony with the sign many thought the day of judgment was at hand. 1 Tess. 5:2-3. "For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say peace and safety then sudden destruction shall come upon them." The so-called Christian nations will not go to Palestine merely to expel the Turks from the land as in the 12th and 13th centuries. The idea will be to rescue the Holy Land from the Mohammedans, and make Jerusalem the center of a glorious kingdom with Christ as king. It may be that the Papacy itself will remove its seat to Jerusalem and issue a great peace proclamation directing the nations to beat their swords into plowshares and their spears into pruning hooks, and calling upon all to come up to the mountain of the Lord as described in Isa. 2:2-5 and Micah 4:1-5, infatuated by the doctrine of a temporal millenium many nations will join in the call. This will be but the signal for the great battle of sudden destruction that is to overtake the world. Toward this consummation passing events all indicate we are rapidly hastening. Is it not important that sound doc-



trine should be preached?

“God hath from the beginning chosen you to salvation through sanctification of t<sup>h</sup> spirit and belief of the truth.” (2 Thess. 2:13.) Doctrine affects the life, Truth leads to life and God, Error to death and destruction. No one would say it matters not what God one worships, so long as he is sincere, any more than he would think of saying it matters not what he eats and drinks or what road he travels so long as he thinks he is on the right road. Sincerity is a virtue, but it is not the test of sound doctrine. God wills that we shall know the Truth and he has made provision whereby we may know what is Truth. We may determine a doctrine if it is sound by proving all things and holding fast that which is good. (1 Thess. 5:21.) But we should beware that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine. For all scripture is given by inspiration of God and is profitable for doctrine, 2 Tim. 3:16. Paul told Timothy while he was preparing for the ministry. Till I come give attendance to reading, to exhortation, to doctrine, and charged him concerning his public work. “I charge thee therefore before God and the

Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom, preach the Word, reprove, rebuke, exhort with all long suffering and doctrine. Oh, that we as Christians today when we have kind brethren who are willing to stand upon the platform of truth and preach the true doctrine and try to reprove or exhort with all long suffering, would be man and woman enough to take it as it is meant. For listen what Paul said, “For the time will come that they will not endure sound doctrine but after their own lusts shall heap to themselves teachers having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables.” (2 Tim. 4:3-4; Titus 2:1-7.) But speak thou the things that become sound doctrine in all things showing thyself a pattern of good works. In doctrine showing incorruptness, gravity, sincerity, Titus 1:9, Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Sanctify them through Truth. Thy word is truth. Jno. 17:17, “For if any man willeth to do his will he shall know of the teaching whether it be of God or whether I speak from

myself. But if ye believe in my word, then are ye my disciples indeed and ye shall know the Truth, and the truth shall make you free." To those who hear false doctrine, "In vain do they worship me." (2 Thess. 2:10-12.) "Because they receive not the love of the Truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believe not the Truth but had pleasure in unrighteousness."

Matt. 15:14, "Let them alone they be blind leaders of the blind and if the blind lead the blind, both shall fall into the ditch." "Open ye the gates that the righteous nation which keepeth the Truth may enter in." Isa. 2:6-2; Rev. 22:14, "Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates of the city."

Mechanicsburg, Pa.

## THE WOMAN THAT THOU GAVEST ME.

D. W. Hostetler

Who is she? What is she? What was God's purpose in making her? What are her rights and privileges in

Christ, or what is her work in the church

The above questions are big enough for some good sound thinking. Well, she is not a slave, nor is she a slave driver. Neither is the man her lord under the law of grace. But God saw that it was not good for man to be alone, so he made for him a help mate. He gave man dominion over the fowls of the air, the beasts of the earth, and the fish of the sea, in fact every living creature and gave him the job of dressing and keeping the garden.

Now the Book does not say he was given dominion over the woman. She was his help mate, and shared equal rights with man, except that man was to be the head of the home and woman to be helper in the headship. And so far as the home is concerned today the woman has the greater responsibility.

Now let us see about her work in the church. First we see she has an equal right to Christ with the man, and it is her privilege to obey the gospel and obtain all the blessings that are promised.

Paul in Gal. says, "For as many of you as have been baptized into Christ have put on Christ."

"There is neither Jew nor Greek, there is neither bond



nor free, there is neither male nor female; for ye are all one in Christ Jesus." In this text it is seen that the natural distinction of sex is disregarded in the law of grace, and woman has equal rights with man.

Now what is woman's work in the church—what does the scripture teach?

In Phil. 4:3, "Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow workers, whose names are in the book of life."

It is an evident fact these women had rendered some valuable service or assistance to Paul in the teaching and spreading of the gospel.

Now where do they get the right? Let us go to 1 Cor. 11:1-15. Since Paul teaches that women have an equal right with man to the grace of God, but is under man (her head) in Christian activities in work, he also teaches she should wear a veil or sign of authority on her head which gives her the right to pray or prophesy otherwise she should keep silent. Paul's teaching designates time and place where it is to be worn, "in times of worship" where praying and prophesying are in order.

Again Paul says, "for this cause ought the woman to have power on her head—because of the angels."

Now it is my conviction that this sign of authority means more than merely putting it on and then sitting down and doing nothing.

We have many sisters who have talents to render good help in teaching and spreading the gospel today, and this veil is not a napkin to wrap her talents in and hide them.

Now let us look at 1 Cor. 14:34, "It is not permitted unto them (the women) to speak—taking the place of the man and usurping authority over him (her head) and become a leader in his headship, but should be in subjection". (R. C. chap. 11:10.)

Now read (14:33), "God is not the author of confusion". Now the women were evidently out of order and asking questions and disturbing the speaker, and interrupting the services, thus causing confusion. Paul was correcting this contention by the women, in the Corinthian church by telling them if they wanted to know anything they should ask their husbands at home. This does not apply to unmarried sisters.

We find nowhere in the scriptures where women were elected to hold official posi-

tion. The head of the church was chosen from the masculine sex, hence to elect a woman elder, preacher or deacon, would be out of order.

In the first chapter of Acts we read about the apostles being assembled in an upper room, and "they continued in supplication and prayer with the women and Mary the mother of Jesus." Now that these women were engaged in supplication and prayer is evident.

Now that women have no right when properly veiled to pray or prophesy in public is evidently not what Paul was trying to teach.

Acts 2:18, we read "And on my servants and on my handmaidens I will pour out in those days of my spirit; and they shall prophesy."

Angola, Indiana.

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### NEWS ITEMS

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#### Notice.

The members of the Pioneer church met on September 27 in the home of Bro. Swihart once more for the purpose of celebrating the death and suffering of our Blessed Redeemer with Bro. Z. L. Bussear officiating. Bro. Gilbert gave

us a fine talk on self examination. The spirit manifested in this meeting was truly great and the members all strengthened in the faith. A splendid message was given on the following Sunday by Bro. Bussear of Freesoil, Michigan. Any one in the ministry passing this way will you please stop and give us a few meetings? Your help and your prayers will be appreciated.

Joseph Swihart,  
Chief, Michigan.

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#### Notice.

The Cloverleaf Dunkard Brethren of McClave, Colorado, met in regular quarterly meeting October 4 at 2 P. M. At this council brethren Melvin Roesch and Joe Wertz were chosen as delegates to district meeting.

Bro. Joseph Robbins of West Milton, Ohio, expects to be with us about October 15 to begin a two weeks revival meeting to be followed with a Love Feast on Saturday evening of October 25. We welcome anyone and especially brethren to be with us for these services.

Sister Arduis Roesch,  
Cor. Secretary.

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After returning from the Love Feast at the Ridge congregation near Antioch, West Virginia, where Brother D. S.



Flohr was conducting a series of meetings and Love Feast, we feel greatly revived after mingling with and sharing the hospitality of God's true followers that see so determined to live a devoted life to Christ and God the Father.

We were loath to part to start to our homes, but the refreshing showers of God's love and mercy so forceably dealt out to us by Brother Flohr, I am sure we had something to take home with us that will help to carry us over the tide of evil that is sweeping over the world. Brother Flohr give us the gospel truths so plainly leaving no gaps open that no reasonable man or woman could doubt. Fourteen came out on the Lord's side, nine by baptism and five came from the Brethren church, including one deacon and his wife.

We surely had an inspiring meeting. Four congregations were represented there. A touching scene was, a dear old veteran of the Cross, Brother Moses Fike, well on his 94th year, arose from his seat, a brother who has been preaching the Gospel for over sixty years, to deliver us a sermon. Everyone began to straighten up in their seat to catch every word. He became so enthusiastic he preached and cried and the congregation cried with

him, and I don't think many of us ever heard a better sermon preached than he gave us. It called our minds back to the reading of the Scripture where Christ looked down on Jerusalem and wept over his people saying, "Oh, Jerusalem, Jerusalem, how often would I have gathered you together as a hen gathereth her brood under her wings but you would not."

C. W. O'Brien,

Route 2,

Keyser, W. Va.

### **Fairview Congregation.**

Brother Clyde Miller of Bryan, Ohio, came to us August 31 and began meetings and continued until September 14. He preached seventeen sermons filled with the Gospel and backed up with the spirit and power of God in which he shunned not to declare the whole council of God. We sure all appreciated having Brother Miller with us in our services and also in our homes. We also appreciated having with us, Sister Miller, his wife, and daughter and Sister Miller's parents, over Saturday night and Sunday. Sister Paul Kurtz of Goshen, Indiana, led the song services which was very much appreciated and uplifting. Our meetings closed on Sunday, September 14 with an all day

service. Dinner was served at noon at the church. We had fine weather and good interest during the entire meeting.

On Sunday, October 5 Brother and Sister L. P. Kurtz met with us in service after Sunday-school. Brother Kurtz favored us with a splendid message. In the afternoon of the same day a few of the brethren met at the home of Brother Daniel Kilian who has been under the doctor's care for some time where the anointing service was administered to Brother Kilian, Brother Kurtz officiating. We have Sunday-school every Sunday at 10 A. M. Preaching first and third Sundays of each month.

We would be glad to have any of the brethren or ministers to be with us at any of our services.

M. S. Morris, Cor.,  
Route 3  
North Liberty, Ind.

### Notice.

The Plainview church will hold their Love Feast November 1, 1930. All day meeting beginning at 10 o'clock. Everybody is invited. Come and worship with us.

Irene Diehl, Sec'y,  
New Lebanon, Ohio.

### Lower York County.

The Lower York County

Congregation will hold their Love Feast on Sunday, November 9th with an all day meeting and the Love Feast proper in the evening.

We extend an invitation to all the adjoining congregations and hope to have a large number present.

Helen M. Weaver,  
Route 9,  
York, Pa.

### Love Feast.

The members of the Dunkard Brethren of Goshen, Indiana, have decided to have our Love Feast on the evening of November 7. We extend a hearty invitation to all our neighboring churches, especially the ministers and young folks. We want all to feel welcome and urge you to be with us if possible.

Sister John E. Wallace.

### Midway Church.

The Midway Church met in regular council September 13 with our elder, Bro. D. P. Head, presiding. We appointed a committee of elders and Sunday-school superintendents to select our Sunday-school lessons for next quarter or 1931. Since our last report one sister has come to us from the Church of the Brethren. During the summer Bro. Rueben Shroyer stopped over and preached three fine sermons



for us: Bro. Web Hostetler and wife moved away the last of August. This we regret so much. We are so few in numbers their help was appreciated so much. The writer has been appointed Monitor correspondent. We invite any that may be passing our way to stop.

Martha Barnhart.

### Mountain Dale Congregation.

Our series of meetings just closed at this place, Bro. W. E. Cocklin from Mechanicsburg, Pa., was our evangelist. The attendance and attention was very good as Bro. Cocklin did not fail to preach the gospel. It has been stated since the close of the meeting by people of other denominations that they have never heard the Bible explained so plain as at this meeting. We hope and trust that the seed sown fell on some good ground, not all upon stony ground. Our brother gave us plenty of food to feed on. As a direct result two came over with us from the Brethren church. We hope more are seriously thinking of taking the step. We feel very much uplifted by our weeks meeting as you all know what an organization of the Dunkard Brethren means when there is none other within thirty miles. It will take striving for our little flock here

at Mt. Dale but we hope and trust that we may gain the victory in the end.

E. May Rice,  
Lewistown, Md.

### Plevna, Ind., Revival.

Bro. L. W. Beery of Union, Ohio, came to us September 21, 1930, and commenced a two weeks series of meetings ending with our Love Feast on October 4 and also preached on Sunday, October 5th, morning and evening. Brother Beery surely preached the Word with power and the result was fifteen precious souls came out on the Lord's side—thirteen were baptized and two came over from the Church of the Brethren, a deacon and wife and good workers they are indeed. It sure makes us rejoice to see so many come out in answer to our united prayers to God for the salvation of precious souls and really the Lord gave us more than we expected for which we truly thank him. Our prayer is that many more will come out yet before it is too late. This makes our membership at Plevna stand at 83. Pray for us that the good work may continue, and that unity may prevail for in union there is strength.

J. A. Leckron, Cor.,  
Rotue 2,  
Greentown, Indiana.

## SOME SERIOUS QUESTIONS.

Are not the carnal inconsistencies of dress among women full of fearful possibilities? How can any conscientious preacher take scantily dressed converts into the church? And how can he convince converts that they should conform to the Scriptures and dress in "modest apparel, with shamefacedness (bashfulness) and sobriety" before they join the church, when they see members almost as scantily attired? And how can he answer to God for taking in members dressed contrary to the expressed will of God (1 Tim. 2:8, 9)? And since he cannot get any other kind of women converts as long as his members dress as they do, how can his membership be increased or even kept up against deaths, removals and backslidings, unless he does take such persons in contrary to the Divine injunction? Then what about a pastor allowing members to remain in the church which are so dressed that he could not conscientiously take them into the church, if they were out; members that bring reproach upon the church and cause of Christ; members that prevent his getting any converts fit to take into the church; mem-

bers that live in open violation of their vows to God and the church, "I will . . . adorn myself in modest apparel . . . which becometh those professing godliness?" And how can he keep clear before God and the church, if he neglects to deal with such members as his ordination vows require? And how can he turn out of the church so many women, to the offence of their relatives and friends, without ruining the church? Moreover, how can a pastor preach holiness to any congregation, in sincerity and without shame when such conformed women that profess holiness and belong to church are sitting right before his outside and unsaved hearers? Are not such hearers quick to see the inconsistency and mock at his teachings and scoff at a holiness in theory violated in practice, and to consider both professors and preacher to be brazen faced hypocrites? Can he even preach justification under such circumstances, for who can justify what God so plainly condemns? God has commanded his preachers to "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isa. 58:1). But do not such women compel their pastor to remain silent or lose his job? Do not



such things make a faithful preacher's position untenable and unbearable? Will not such a state of affairs drive every brave and conscientious man out of holiness pulpits, leaving only cringing compromisers who come under God's characterization of "dumb dogs" that "cannot bark" to serve the worldly conformed as "blind leaders of the blind" (Isa. 56:10)? And what use will it be anyway for a holiness preacher to preach at all where the Holy Ghost is so grieved that He will convert no souls, either under the man's regular ministry or when he secures the best of evangelistic help? Many of our leading evangelists can testify that they have done their very best in such churches without seeing any genuine conversions whatever, since women began to yield to these shameful fashions.

And suppose these precious sisters should find at the judgment that their selfish, carnal, disobedient stubbornness in the matter of dress has resulted in even a hundred ministers giving up in despair and retiring prematurely from the ministry, because such attitudes made it impossible to retain their integrity and remain in the work? And suppose they find at the judgment that their

course has tempted five hundred preachers into a compromising course of silence and inactivity which has brought them and their followers to the judgment forever condemned? And suppose they there discover that they are in a large measure responsible, as a result of their pride, for the loss of ten thousand souls that would otherwise have been saved, sanctified, and eternally happy in heaven? And suppose many churches have gone down as the result of their inconsistencies? Will these things seem trifling matters to them then? Say not that the picture is overdrawn — is impossible. What has been can be. It would only be history repeating itself. Remember the effects of compromising before the flood. Remember the disobedience that brought destruction upon Jerusalem. Remember the worldliness and wickedness in the churches when Wesley began his work. Look at what some of the churches of today, which started on holiness lines, have come to be as a result of just such a course as our worldly-conforming women are now taking. Shall these eternal tragedies be repeated?

As one who loves "holiness unto the Lord," one who has labored and sacrificed for the

holiness work during forty years, one who loves souls more than anything else on earth, one who believes God means just what he says in his Bible, one who will soon go to give his account to God, one who must shortly leave the holiness work to you and to others like you; I plead with you, O holiness women, to start the movement back to Christian modesty at once; and first by example and then by precept influence and convince your weaker sisters and the rising generation, with which you too must soon leave the work, that that "holiness without which no man shall see the Lord" requires the highest type of purity and chastity and modesty in act word and thought which is possible to man. "And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jno. 3:3).—H. L. Crockett in the Home Missionary.—Adopted.

### THE MESSAGE AND THE MESSAGE-BEARER.

There is such a close connection between the two that for practical purposes one can not well be considered without the other. We want to emphasize the importance of making every pulpit message a real Gospel message, because:

1. "The Gospel of Christ . . . . is the power of God unto salvation."

2. The world cannot be saved without it. Rom. 10:10-17.

3. There is no real substitute for the Gospel of Christ as a drawing power.

4. Leanness of soul invariably follows where Gospel services degenerate into mere lectures or entertainments; and under such circumstances the church degenerates into a mere social club, and world betterment rather than genuine salvation becomes the goal of Christian endeavor.

So we can not well over-emphasize the importance of making the Gospel of Christ the central theme of every Gospel message. But all this is an idle dream and a mere fanciful theory unless the messenger is in full sympathy with this kind of a message. Where the Gospel minister falls short of and steps aside from the Gospel standard it means that either his preaching is unscriptural or is so formal that it has no life in it. So long as the message-bearer is a man of real heart experience—is Spirit-filled, sound in the faith, loyal to Christ and the Church, burdened for the salvation of the lost, "white hot for God," and "able to teach others also"—we need





# BIBLE MONITOR

VOL. VIII.

November 1, 1930.

No. 21

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more  
holy, and more perfect through faith and obedience.

## THE DUNKARD BRETH- REN CHURCH.

The principles of this church originated in the Divine mind and were delivered to the world by Jesus Christ, the Son of God. (Jno. 12:48-50.) These principles were held sacred and faithfully observed by holy men all down the ages; even in the darkest ages of the Inquisition when because of persecution at the hands of pagan rulers and the Roman Catholic church they were compelled to repair to the dens and caves of the mountains at times, where they could worship unmolested and undisturbed. In this way the camptures of true vital piety and Christianity were kept burning and Jesus' words (Matt. 16:18) were verified.

Those holy men were known by various names during those years. In fact, no denominational name can be traced from the apostolic age down to the present. But the principles Jesus delivered can be and

even now may be found and sacredly kept among God's faithful children. It may be remarked here God's elect has never been large, indeed, God's minority has never been large and never will be.

At the time, or after the Revolution a number of religious bodies sprang up under various distinguishing names made necessary because of the different principles adopted. Among the number came the Brethren in 1708 at Swartzenau, Germany. They adopted the following principles which have been sacredly kept from then till now.

The Brethren have been known by different names. Since they baptized, they were Baptists, originating in Germany, they were German Baptists, which they bore until 1908. Because of their mode of baptism by dipping, they were often referred to as Tunkers, Dunkers and finally by the Englicized term, Dunkards, but this was never adopted as



a legal name. In 1908 at Des Moines, Ia., the name was changed from German Baptist, to Church of the Brethren and in 1926 at Plevna, Ind., the conference adopted the name Dunkard Brethren by which the church is now known.

It may be noted here that the changes in name never changed the principles. The German Baptists held the principles of the Brethren before them; the Church of the Brethren the principles of the German Baptists before them; and finally the Dunkard-Brethren the principles of the Church of the Brethren in 1908 before them.

The church has ever believed the Bible to be the inspired word of God, Jesus Christ the immaculate Son of God, and that by His life, His suffering, His death and most glorious resurrection, He atoned for all sin and made our present, and our future salvation in heaven possible, and that in God's own time, He will come again and receive unto Himself all His faithful children; and that He has appointed a day in which He will judge them in righteousness and reward every one according to his works.

The following pages set forth some of the more important positive teachings of

the Bible and with few exceptions (being written by individuals) set forth the principles held by the church today. These principles we commend to the careful consideration of those who may read them, as being sustained by the word of God and a part of the "faith once delivered to the saints." In a future issue we may favor you with the negative side of the plan of salvation as revealed in the Bible and held by the church.

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## OBEDIENCE.

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A. G. Fahnestock

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We are time and again throughout the old and new Testament, commanded to obey the voice of the Lord, the words of his prophets, obey the commandments and observe the ordinances. There are several ways by which people claim to obey,—some obey in part by choice, others obey as far as the church demands, still others because of eternal punishment. But the only obedience that meets the divine approval of God, is obeying out of faith and love; which makes obedience a habitual yielding to the truth as revealed by God, his Son and the Holy Spirit. Love will not permit obedience to simply follow the letter, but

will have it governed by the spirit of the letter. 2 Cor. 3:6, "The letter killeth but the spirit giveth life."

Let us consider its importance aside from that already mentioned.

1st—Obedience is better than sacrifice. Saul of old had learned this, when he and his company chose to sacrifice rather than to strictly obey; and he suffered the consequences. (1 Sam. 15:22.)

2nd—Obedience is the revelation of heavenly wisdom. Paul with all his education, experience and worldly wisdom which is only attained in a full measure through obedience. There is a world of difference between the wisdom of this world and the wisdom of heaven.

3rd—Obedience is the result of true belief. And as many as believed on him to them gave he power to become the sons of God. (Jno. 1:12.) Through genuine faith we get to obey and therefore have power to become the sons and daughters of God.

4th—Obedience to God's eternal truth, gives us the power the world knoweth not of. All through the ages the world was astonished at the results of those who used the God given power.

5th—Loving obedience is the foundation of victory. It

is the whole armor of God.

6th—Obedience is the unchangeable law of unity. Show me a people who obey the spirit of the Gospel and there you will find unity and we can only conclude that where there are divisions, contentions, etc., etc., there is a lack of obedience to the Gospel.

7th—Obedience is the gateway to true happiness, heavenly peace. (Duet. 4:28. We read, "Observe and hear all these words which I command thee, that it may go well with thee and thy children.")

8th—Obedience is the only thing that will give the enlightened conscience rest. "Come unto me all ye that labor and are heavy laden and I will give you rest", says Jesus. Do you say that there are many living in this, our day and age who do not strictly obey the spirit of the Gospel and their conscience does not smite them? We accept that; but by it we also know that that conscience is not the enlightened, the unseared or undefiled.

9th—Obedience is an evidence of love. Jno. 14:15, "If ye love me ye will keep my commandments."

10th—Obedience is an evidence of confidence. Think of a Christian professor who has been offended and has



not obeyed Matthew 18 where it says, "If thy brother trespass against thee go and tell him his fault between thee and him alone, etc., etc.," he proves to God that he has no confidence in him regarding this matter. Confidence will bring us to obey although our personal views are different. We are told of a certain colonel who on one occasion, after looking through his field glasses, commanded a gunman to point his cannon at a small house across the valley saying that the building was filled with enemies. The gunman pointed his gun and at command he fired. The commander congratulated the man back of the gun, saying "that was a good hit, it has demolished the entire building"; and just then he saw the tears roll down the cheeks of the gunman and he asked what it means, the gunman replied, "That building which I demolished at your command was my home and the only house I had." So then when the word of God commands let us have that confidence that will make us obey, and if it does destroy our way of thinking and doing.

11th—Obedience is the price we must pay to obtain full power of the Holy Spirit. Jesus told his disciples to go to Jerusalem and there wait un-

til they were endued with power. The disciples harkening to Jesus, have astonished the world at the wonderful power of the Holy Spirit manifested on the day of pentecost.

12th—Obedience is the soothing and unquestionable remedy for all ailments, external or internal troubles, chronic or acute.

13th—Obedience avoids deception. Jam. 1:22, "But be ye doers of the word and not hearers only, deceiving your own soul."

14th—Obedience is a proof of conversion. Who will believe that a man or woman has been converted to God who does not keep his commandments?

15th—Obedience proves whose servants we are. Rom. 6:16, "Know ye not, that to whom ye yield yourself servants to obey his servants ye are to whom ye obey", and again Jesus said, "If ye were of your father Abram ye would do (obey) the works of Abram but ye are of your father the devil and his works ye will do."

16th—Loving obedience justifieth. The Gospel teaches it, Christ demonstrated this in obeying his Father. Through faithful obedience the apostles had the assurance which made them willing to suffer trials,

# BIBLE MONITOR

Poplar Bluff, Mo., November 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

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persecutions, and even give their own life. Is this our attitude?

17th—Obedience bars out disputings, envying, jealousy, evil speaking, worldly honor, back biting, questionable things, etc., etc.

**DO WE HAVE THIS LOVING OBEDIENCE GOVERN OUR LIVES?**

Brunnerville, Pa.

## FAITH.

Faith is the first vital requisite in the process of regeneration. Faith, the active ele-

ment of the life of a Christian man or woman. Faith, the only means whereby "impossibilities" become "realities".

Just what Faith is and how to obtain and exercise it, is something about which we can all profitably study.

Evidently, from the scriptures, it is some element that exists amongst men which is prompted by things which are revealed to his intelligence, the exercising of which has unlimited possibilities.

Also it is something that can be had in greater or lesser degrees depending altogether on man himself.

Jesus spoke of great faith and also as of a mustard seed or "little faith."

The Apostle in an effort to explain this matter uses this language. (Heb. 11:1): "Now faith is the substance of things hoped for, the evidence of things not seen." He then goes on and tells of some who had it and some of the things accomplished therewith. I would say this, with only a limited knowledge of the scriptures on this subject, one can see that "faith" is a reality, something that can be obtained and exercised within the realm of every individual. Not some mystical power only within the reach of a few. The Apostle uses "substance" and "evidence" as terms to explain



it and the writer shall use this mainly to express his mind on the matter. Substance is the essential part of anything. Evidence is unquestionable certainty, proof, or testimony. Faith, then, is the essential part of things which are without our power of understanding, but which we hope for, or it is realizing the essence of that which does not as yet exist or has not been experienced by the individual.

The mind is the controlling factor in the life of man and our manner of life or conduct is determined by our state of mind. Then, since faith in Noah, Abraham and so forth, was manifested by their manner of life or conduct—their actions—which was the result of a condition of mind, we must say then that “faith” is an “act of the mind.” It is the result of something that is revealed to man’s intelligence, which man accepts in his mind, which is exercising his mind and which manifests itself by man acting in life in harmony with that which was revealed.

This was true in the case of all of the men of God of old. Faith, then, is an unshaken adherence to divine revelation. A confidence or condition of mind born of a knowledge of the unlimited power of God. God revealed his will to Noah, Abraham, etc. They accepted

it as truth and conducted themselves accordingly, which manifested or proved the confidence they had in God. Faith then is taking God at his word. When we have this condition of mind, we place our confidence, trust, reliance, our hope, our all in God, without doubt, uncertainty or question and as a result we have peace, contentment and satisfaction, which nothing else can give.

In all instances recorded there were “evidences” where there was faith. In many instances it took great sacrifices to prove their faith. The fact of the matter is, we cannot prove our faith without sacrificing in some way or other. When God revealed himself to men of old it meant action on their part to show their faith. The “action” was obedience to that which was revealed and the blessing followed the manifestation of faith.

In Heb. 1:1-2 we have this given, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the world.” We understand by this that in time past people exercised faith toward God through the word spoken by prophets and proved their

faith by obedience to the word which was spoken. In this age we exercise faith toward God through the word spoken by his Son, Jesus, who did many wonderful works, signs and miracles that we might "believe" (have faith). (John 20:30-31.) "And many other signs, truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. We also prove our faith by obedience to the word left us by the Son. The strength of our faith then is known by our subjection and obedience to the word. A few instances from the past might be helpful. (Romans 4:3.) "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." An example of faith, when God told him to go out to a country which he knew not, he went out not knowing whither he went. He was subject to the word and obeyed it. Noah, when warned of God, of a coming destruction to the world, manifested his faith in a like manner, and prepared him an ark to the saving of his house. Many other instances might be given but I would like to bring the matter right home to each

of us. God is revealing his will to us in this age just as much as he did to Noah, Abraham, etc., but are we proving our faith as they? God's will to us is in the Holy Scriptures. Are we willing to be subject and obedient to it, forsaking houses, lands, etc.?

Do we have the faith of Abraham, that we can forsake houses, lands and relatives to obey the gospel? The scripture also tells us there is to be a great destructive calamity come upon the earth. Are we like Noah preparing an ark to the saving of our house?

The word says we are to live soberly, righteously, and godly in this present world. Do we believe it and are we trying to live that way? Then, too, we are told that Jesus is to return to earth to gather those who are faithful. Do we believe it? and are we preparing to meet him? or are we of that class spoken of in II Peter, 3:3-4. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." It is alarming, indeed, to see the evidence of the lack of faith in this age, one is made to wonder how the mercies of



God can be extended much longer to such a perverse and stiffnecked generation. The teachings and instructions of the word have been largely rejected and the warnings are being laughed at and made light of, yet people are looking forward to the fulfilling of the promises which are only to those who accept the word in faith, believing and in love obeying.

Dear reader, do you believe that Jesus Christ is the Son of God and that he brought from heaven to earth a saving gospel? Have you accepted Him and this gospel and are you trying to live faithful?

Do you heed the warnings of the word and are you looking forward with joyful expectation to the fulfilling of its promises? If not, why not? (Heb. 11:6.) "But without faith it is impossible to please him; for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him."

L. W. B.

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## REPENTANCE.

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F. B. Surbey

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The Bible is full of the doctrine of repentance. But few other doctrines are more frequently found and more uni-

versally distributed throughout the entire Bible. The first time we notice it is in Gen. 6:6 where we read, "And it repented the Lord that he had made man on the earth." In Jonah 3:10 and in Jer. 26:19 we also read of God repenting. Job at one time, said he repents in dust and ashes. (Job 42:6.) Many times in connection with the history of the Children of Israel repentance is spoken of. When John the Baptist started out on his mission of preparing the way for Jesus, he said: "Repent ye: for the kingdom of heaven is at hand." (Matt. 3:2.) Jesus during his early ministry, herolded the same message, "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) Peter, on the Day of Pentecost, told the people that every one should repent. (Acts 2:38.) Paul told the people of Athens that "God commandeth all men everywhere to repent." (Acts 17:30.) Jesus, in Luke 17:3, speaks of a brother repenting. John, the Revelator, was commanded to write to the churches of Asia and tell them to repent. (Rev. 2:5 and 3:3.) We will not attempt to say how this doctrine ranks with the other doctrines of the Bible in importance, but because it is in the Bible is already sufficient grounds for us to study it more thoroughly.

To properly begin the study of repentance we should know what it is. The primary meaning as defined by dictionaries is penitence, contrition, sorrow for sin. From the above and other scriptures, however, we see that it implies and includes even more. In the case of God repenting it means a change of mind. In other references it means a reformation of life—cessation to do evil and learning to do well. Worldly people may have sorrow for sin, but they do not have the godly sorrow that Paul says works repentance. From Paul's statement we see that true repentance carries with it fruits. These fruits are confession, restitution and a changed manner of life. We might therefore define it as being that godly sorrow for sin which manifests itself in the fruits of confession, restitution and a changed manner of life. In other words, we could say that true repentance is the main step in the broader synonyms—conversion and regeneration.

Having referred to its use in the Bible and its meaning we next ask ourselves the question—To whom does repentance apply? It is usually treated by writers as applying more especially to the sinner outside of the church, but in its use in the Bible it covers

the individual outside the church, the individual inside the church, and the church as a body. The sinner that has not accepted Christ is to repent because the kingdom of heaven is at hand. Jesus died and made salvation possible for all that will repent. Sin has brought man into sorrow and bondage and under the penalty of death. Through faith, repentance, and baptism he may be brought into God's kingdom a redeemed soul, receive the Holy Spirit, and grow in grace and the knowledge of the truth. He now goes forth bearing fruit for the Master until Christ comes to receive him home to glory. The church member that has fallen into sin is to repent, walk the narrow way and let his light so shine before men that they may see his good works and glorify God in heaven. The church that has lost her first love, gone worldly, and permitted evils to grow and defile her is to repent, keep herself pure, without spot or wrinkle and worthy to be the Lamb's Bride.

We next consider what repentance will do or bring. Peter recognized it as a means to salvation. To those inquiring what to do, he said, "Repent and be baptized for the remission of sins." Paul at Athens understood it the same



way. Jesus in referring to those who were destroyed by the Tower of Siloam, said, "Except ye repent, ye shall all likewise perish, implying that without repentance there is no salvation. Repentance brings even in this life forgiveness, joy, comfort, the power and guidance of the Holy Spirit, and puts individuals into a condition for fellowship with Christ. Without these and without the hope of eternal salvation we would be of all men most miserable.

Finally, what would it mean to present day life if the doctrine of repentance were more thoroughly taught, better understood, more deeply meditated upon, and more seriously applied by individuals and the church? Much of the so-called repentance of today is deficient. It only includes a little conviction and the securing of a place for the name on the church record. Like that of Judas Iscariot, it does not include the godly sorrow, proper confession to and the asking of forgiveness, from the right parties, nor the changed manner of life. To those coming for baptism without genuine repentance, John the Baptist said, "Bring forth therefore fruits worthy of repentance." Paul is a fine example of what

real repentance is and how it would affect life today. His life was changed at once. He said, "What I would, that do I not; but what I hate, that I do." Again we hear him say in Gal. 2:20. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." His life as a minister was contrary to joking, seeking the praise of men, and the careless shepherding of the flock that permits destruction by the wolves. His preaching of the word, reproofing, rebuking, and exhortation with all long-suffering, warned an indifferent and worldly laity to repent and not be conformed to this world, but to be transformed by the renewing of their minds and thus show the fruits of repentance in a life read and known of all men. Jesus and the Apostles taught that repentance is necessary to salvation. If professing Christianity had really repented and would teach more thoroughly its importance, more souls would be saved, church troubles would be fewer and life would be more pleasing to God and man.

No. Canton, Ohio.

## BAPTISM—ITS DESIGN.

Reuben Shroyer

“In those days came John the Baptist, preaching in the wilderness of Judea and saying in repent for the Kingdom of Heaven is at hand.” (Matt. 3:1-2.) “Then went out to him Jerusalem and all Judea, and all the region round about Jordan and were baptized of John in Jordan, confessing their sins.” (Matt. 3:5-6.)

“Then cometh Jesus from Galilee to Jordan unto John to be baptized of him, but John forbade Him saying I have need to be baptized of thee and comest thou to me, Jesus answering said unto him suffer it to be so now for thus it becometh us to fulfill all righteousness, then he suffered Him and Jesus when He was baptized went up straitway out of the water and, lo, the heavens opened unto Him and He saw the Spirit of God descending like a dove and lighting upon Him, and, lo, a voice from heaven saying, this is my beloved Son in whom I am well pleased.” (Matt. 3:13-17.)

Jesus said baptism is an act of righteousness, hence a very important ordinance. Just a little while before Jesus ascended to heaven he told his disciples that all power was given Him in heaven and on

earth, “Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.” (Matt. 28:19.) Jesus gave the command, He was baptized, setting an example. One reason, no doubt why there is the diversity of opinion now existing on the subject of baptism is because many look upon it as an insignificant subject and do not appreciate or recognize its importance, because not comprehending its design.

### Design No. 1.

It is God's ordinance through which he promises pardon of sins. “Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38.)

“And now why tarriest thou, trise and be baptized and wash away thy sins, calling on the name of the Lord.” (Acts 22:16.)

But, say some, will water wash away sins? We answer, no, absolutely no. Nothing but the **blood of Christ** cleanseth us from sin. The blood cannot be applied literally, therefore applied in a figure, figuratively applied.

“Know ye not that so many of us as were baptized into Jesus Christ were baptized



into his death. Therefore we are buried with him by baptism into death." (Rom. 3:4-5.)

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6:5.)

"The blood was shed on the cross when Jesus died, therefore being baptized in the likeness of his death we receive an application of the blood and our sins are washed away.

### **Design No. 2.**

It assures the gift of the Holy Ghost.

"And ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

A positive declaration.

The Holy Ghost was promised by Jesus before his ascension. The conditions to meet to receive it is clearly stated in Acts 2:38. The Holy Ghost given to lead and guide into all truth.

### **Design No. 3.**

Baptism is that ordinance which admits persons into church membership.

"Then they that gladly received the word were baptized. And the same day there were added unto them three thousand souls." (Acts 2:41.)

### **Design No. 4.**

It places the person into Christ, "For as many of you as have been baptized into

Christ have put on Christ." (Gal. 3:27.)

"Therefore, if any man be in Christ he is a new creature, old things are passed away, behold all things are become new." (2 Cor. 5:17.)

Such have been born again, born of water and of the spirit. As Jesus taught Nicodemus. (Jno. 3:5.)

"There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1.)

### **Design No. 5.**

Baptism a means of salvation.

"The like figure where unto even baptism doth also now save us; not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." (1 Peter 3:21.)

"And he said unto them go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be damned." (Mark 16:15-16.)

The foregoing shows it to be a question of great importance. We notice further, that where the conviction of sinners is recorded, under the Apostles' labors baptism immediately followed faith and repentance, showing that the

Apostles looked upon it as a very important ordinance in the salvation of men.

Greentown, Ohio.

## BAPTISM IN FORM.

D. W. Hostetelr

Trine immersion from the Bible standpoint. If it can be clearly shown that there are three persons in the one Deity in the great God, it is an established fact that Christ commanded trine immersion when he gave us the formula of baptism in Matt. 28:19.

In Gen. 1:26 God said, "Let us make man in our image, after our likeness."

The "us" and "our" are plural, and mean a plurality in the Godhead.

In verse two, "And the Spirit of God moved upon the face of the waters." Here we have the Father and the Spirit clearly mentioned as being together in the beginning of the creation.

John 1:1 says, the word (Christ) was with God in the beginning; then Col. 1:16 makes it clear that the Father, Son and Holy Spirit were all present in the creation.

Commenting on Matt. 3:16-17, John Wesley one time said, "We have here a glorious manifestation of the Trinity.

The Father speaking from heaven; the Son spoken to; and the Holy Spirit descending upon him."

In 1 Pet. 1:2 we have them mentioned again. And in the last verse of 2 Cor., last chapter, we have the great benediction of the apostle, "The Grace of our Lord Jesus Christ and the love of God, and the communion of the Holy Spirit, be with you all'". Here the three are clearly and distinctly mentioned.

The same thing is true in the transfiguration. Matt. 17:5.

We find in 1 John 2:24 and 1 Thes. 1:1, 2:5; Rom. 8:9, that the Christian lives (or dwells) in the Father and Son and Holy Spirit, reading in connection with Matt. 28:19 baptizing them into the name of the Father and of the Son and of the Holy Spirit. (r. v.)

Now since the Christian lives in the Father, Son and Holy Ghost, it is an undebatable truth that we must be baptized or immersed into each of these names.

Before we can live in a house we must move into it. This is logically true with the Father, Son and Holy Ghost. Our second argument in support of our practice in Christian baptism is drawn from the grammatical structure in the formula.

Using Cobbetts grammar.



we find the following analysis of the language of the commission requires three actions.

Baptizing is an active transitive participle. It expresses an action passing over from the nominative ye understand to the objective pronoun them. Them is a pronoun in the objective case, governed by the participle baptizing. In is a preposition, a word used to connect words and show the relation between them. Name is a noun, singular number and in the objective case, governed by the preposition in. Of is a preposition connecting name, its antecedent term, and Father, its subsequent term of relation, and it shows the relation between them. Father is a noun in the objective case, governed by the preposition of.

The second part of the formula is "and of the Son" here we have the same parts of speech and if the language requires an action in the first part of the formula the same thing is true in the second and third parts, for we have the same parts of speech in all three.

We might give a number of scripture references in which the same parts of speech are used, but space forbids, and I will give but one. Eph. 4:5. One Lord, one Faith, one

Baptism. (Baptidzo Gr.) Which indicates a repetition of the act. So the formula of baptism controls the number of acts in baptism.

Our third argument in support of trine immersion is drawn from history. Much might be written on this part, but will only give a few facts.

(Chrystal's history of the modes of baptism, p. 78) He (Ennomius) subverted the law of holy baptism that was handed down from the apostles, stating it was not necessary to immerse the candidate thrice, but once in the death of Christ this occurred about A. D. 360.

Now this Eunomius was born sometime in the beginning of the fourth century. He was ordained bishop of Cyzicum A. D. 360, and died in the year 394. So the earliest date possible that can be given single immersion is A. D. 360. Therefore single immersion lacks about 327 years of being old enough to be the mode of baptism commanded by Christ.

Now we pass on our way toward the apostolic age. Augustine wrote about the year A. D. 398, and he speaks of trine immersion. (Hinton's History of Baptism, p. 157.)

Basil wrote in the year 360. Teaches trine immersion. Robinson's History of Baptism, p.

89.

Cyril was born 315, wrote in the year 378. He speaks of Christ being taken from the cross and carried to the sepulcher and (as they believed) made a confession, descended three times into the water and ascended again from the watery grave. (Pengilly on Baptism, p. 151.)

We might refer to Monulus, who speaks in the Council Carthage, in speaking of the article of baptism says, "The trine immersion where with it is celebrated; when our Lord said, go and baptize the Gentiles in the name of the Father, etc.

Now going back about sixty years farther to the birth of Turtullian. In his writing he says we are three times immersed into the three persons, at each mention of their names.

Clement of Alexandria who was born A. D. 150, wrote of baptism, says, "that we were conducted to a bath, just as Christ was carried to the grave, and were thrice immersed.

Justin Martyr was born A. D. 100, says, that the candidates were thrice plunged under the water at the name of the three persons in the trinity.

Now since Eunomius invented single immersion about A.

D. 360, and these historians referred to all speaking of the mode of baptism say it was trine immersion, is conclusive evidence that Christ commanded it and that this is the mode practised by the apostles.

Angola, Ind.

### BOWING IN BAPTISM.

Bowing or kneeling is the scriptural posture in baptism, and like triune immersion has come down from the times of Christ and the Apostles. Wherever trine immersion has been practiced or is now practiced the kneeling posture has been the posture used.

The scriptures indicate this posture. (2 Ki. 5:14.) Here Naaman dipped himself "ebaptisato" from baptizo, to baptize, being used. The figures of baptism indicate this to be the posture. The Children of Israel were baptized by going forward. (Ex. 14:15.) Noah was saved in the ark (Gen. 7:7; 1 P. 3:20.) by going forward into the ark. In Jesus' baptism of suffering (Matt. 26:38-44) he bowed or fell on his face. These scriptures most clearly indicate the forward posture.

Besides baptism is an act of worship (Ps. 95:6; Lu. 22:41; Acts 7:60; 9:40) and we kneel or bow our heads in worship



as an act of reverence to God. Indeed, we know of no command that is to be observed by going backwards. (Rom. 6:5; Jno. 19:30.)

The bowing or kneeling posture was observed in the primitive churches, as history abundantly shows, and no other posture was observed until after the Reformation in the 16th century. And so we practice it today as it has come down to us from the Apostles' day.

True, "we do not bury folks on their face," neither are we to baptize in the likeness of His burial, but in the **likeness of his death**. (Rom. 6:5; Jno. 19:30.) When he bowed his head and gave up the Ghost.

B. E. K.

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### LAYING ON HANDS AT BAPTISM.

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It is scriptural to lay on hands after baptism with prayer for the bestowal of the Holy Spirit, being an apostolic practice (Acts 8:12-17; 19:5-7) and was for the special purpose of the bestowal of the Holy Spirit.

It is one of the "first (fundamental) principles of the doctrine of Christ" (Heb. 6:2), and a general custom (1 Cor. 4:17). Paul's teaching and practice in this as in all other cases was the same in all the

churches.

The Apostles got it from Christ (Gal. 1:11-12; 1 Cor. 14-37), and practiced it in the churches. We get it from them and (1 Cor. 11:2; 2 Thes. 2:15) practice it as they did. We are commanded to keep this tradition as delivered and it has never been repealed by divine authority.

God conferred the Holy Spirit in apostolic times by the laying on of hands and he has never changed the plan. So we continue it in practice and believe it necessary and a scriptural duty as a means of grace in order to the bestowal of the Holy Spirit upon believers.

Please read the above scriptural references. This practice was observed in the primitive churches as is clearly proven by history and has been practiced among God's people ever since.

B. E. K.

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### FEET WASHING.

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Ralph C. Eller

Jesus in his work while here on the earth established many doctrines and gave many commandments. He had a purpose in all these, and that was that man could be saved from eternal destruction. Jesus established this plan for man. In

this plan of salvation there are a number of commandments and doctrines and all are essential unto man's salvation. He established baptism and also others for his church. There are three closely linked together, namely feet washing, the supper and the communion.

My few remarks will be on the ordinance of feet washing. Some contend that it is not a commandment. In the 14th and 15th verses of the 13th chapter of John we have these words: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." These are words of Jesus to his disciples. Then in the 17th verse Christ says, "If ye know these things happy are ye if ye do them."

To me the command is very plain, and if it is not a command then we must say that in the gospel none are to be found.

On the other hand, a number of Christian professors say that "feet washing" was for the disciples, to teach them humility. In answer to this, turn with me to Matt. 28 and let us read from the 16th verse to the close.

"Then the eleven disciples went away into Galilee, into a

mountain where Jesus had appointed them. And when they saw him they worshipped him; but some doubted. And Jesus came and spake unto them saying, 'All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world.' Amen." Now if Jesus taught the disciples that they must wash feet and then told them to go and teach all things that he had commanded them, this teaching surely would reach down to us.

The Bible teaches us that Jesus lived an exemplary life, while here on earth. In other words he lived out his teachings. Thus we see here, Jesus giving the example. Yes, no doubt a great teaching in feet washing for the disciples was humility. Now, my dear reader, if this lesson was so valuable to the disciples it is equally as valuable to us, for God wants us to be humble, too.

Jesus gave an example in obedience as well as humility. The Apostle Paul in Philip-  
pians 2:8 says, "And being found in fashion as a man, he



(Christ) humbled himself, and became obedient unto death, even the death of the cross.”

I sometimes think that it is through the lack of humility that the professing Christian world is dropping out this ordinance as well as many others.

Also there is an idea advanced that “feet washing” is an act of helping one another when in need. This will illustrate the above thought. Suppose that you are in need of financial help, then I come along and give you \$5.00 and as I give it I say “I have washed your feet.” The act of helping the needy is not wrong but to give it the meaning of “washing one another’s feet” is where people are misled. Do these acts of charity mean “feet washing?”

Read in the 25th chapter of Matt. from 31st verse to the close and see, if in this sort of Christian duties, that we have the least hint of its being named “feet washing.” Paul in writing to the Romans says, “Therefore, if thine enemy hunger, feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on hi shead. Be not overcome of evil but overcome evil with good.” Did Paul name this feet washing?

Let us read the first 17 verses of the 13th chapter of

St. John. What do we see in these verses? First, the ordinance of feet washing established. Second, Christ sets an example of it. Third, the commandment enjoined “Ye ought to wash one another’s.” Fourth, the result “If I wash the not.” Fifth, the promise if we will do them.

We learn that Christ humbled himself, and became obedient, even to the death on the cross. Now if this is the way Christ did while here on earth, it appeals to me very strongly that the Christian today must humble himself and become obedient to his commands and his will.

Therefore, in this commandment of “feet washing” as well as others, we see that if we are to be helped by them, we must obey them. “If ye love me keep my commandments,” “and this is love that we walk after his commandments.” These and other passages of scripture bear out the thought of obedience.

Now, let us not be overcome with evil, but on the other hand overcome evil with good. The commandment is to “wash one another’s feet.” Let us be found doing these commandments. Yes, actually washing one another’s feet; yea, verily stooping down in humility in the very act. Not only let us do these things but

let us all teach them.

"Feet washing" also represents that state of purification through which the believer must pass so as to be received at the coming of Christ. Therefore "feet washing" must be observed before supper, for every time the believer engages in this ordinance he must call to mind that now in this present time he must equip or qualify himself, having the wedding garment of righteousness, so that he may be found ready at the coming of his heavenly bridegroom and enter in with him to the marriage.

Quinter, Kansas.

## THE LORD'S SUPPER.

J. F. Britton

Space will not permit, in this article, of all the scriptures and evidences that have a vital bearing on the Lord's Supper. But a careful study of Matt. 26:17-28, Mar. 14: 16-20, Luke 22:1-16, Jno. 13: 1-17, will prove beyond all refutation that Jesus did eat a full meal with his Apostles just before he was crucified. These scriptures also clarify the contrast, both in point of time and in character, between the supper that Jesus ate with his Apostles in that "upper room," and the Jewish Pass-

over. See Exodus, 12 chapter.

These scriptures also show that the Apostles were anxious about where Jesus was going to observe or eat the "Pass-over". Hence, Jesus instructed two of them, where they would find a large "upper room," furnished, there, He said, make ready. And when the proper time came, Jesus with his Apostles assembled in that "upper room," and Jesus introduced and proceeded with a service that was entirely new to them. Yes, new to them, and new also, to the whole world.

It was no wonder that the Apostles were both startled and amazed at the strange procedure of the Prince of Glory, the Savior of the World, who said, "I come, that ye might have life, and that ye might have it more abundantly." It was one of the most humiliating, grand and glorious scenes ever witnessed by the mighty host of angels that wait upon our Lord. A wonderful paradox! For here they beheld the Prince of Glory, whose infinite purity shrinks from the very touch of moral pollution, put on the habilaments of a servant, and stoop to wash the feet of sinful men. What infinite condescension!

Jesus, being fully conscious of His divine mission and pur-



pose in the world, and recognizing that the time had come, that He should set forth the crowning labors of His divine mission, proceeds to introduce and set forth the sacred and holy ordinances that should be observed and perpetuated in His Church. And by virtue of His divine authority, "He riseth from supper, and laid aside his garments: and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded." This is the first, of the three ordinances that Jesus instituted and set forth in the church, and it symbolizes service.

The second ordinance is the "Supper". This is recognized as the "Lord's Supper," and not the "Passover", because it was instituted by Jesus, and symbolizes fellowship, union, one united family in Christ Jesus. There was no cast, the rich and poor, employer and employee, all were around one table as one family. Thank God, and praise His holy name, for the Lord's Supper, where God's people can sit together, and drink deeply from the wells of God's eternal truth and love, and get a foretaste of that "marriage supper of the Lamb," that awaits God's people. (See Rev. 19:9.)

No wonder John calls it the "Lord's Supper," because it was instituted by Christ and for His people. Hence the "Lord's Supper" denotes a full meal, which is translated from the Greek word, "Deipnon", which implies a full meal, and denotes a full salvation. What then, is the inevitable and logical conclusion, but that the Lord's Supper, spoken of by Paul (1 Cor. 11: 20-21), was a full evening meal. Therefore, it would be erroneous and misleading to conclude that a small bit of bread and a small sip of wine would represent a supper.

It, therefore, stands to reason, and is scripturally true that the Lord's Supper is the divine nucleus or center, with the ordinance of feet washing, on one side, and the communion on the other. And these three sacred ordinances constitute what the scriptures teach as the love feast service, clothed and characterized by love and fellowship. Hence we sing:

"Blest be the tie that binds

Our hearts in Christian love:  
The fellowship of kindred  
minds

Is like to that above."

No wonder Jesus said, "If ye know these things, happy are ye if ye do them." Thus we see that our eternal happiness depends upon our observ-

ance of these sacred requisites that are involved in the Lord's Supper.

And now, may the Holy Spirit so direct and inspire the readers of this article to see the beauty of holiness, and the spiritual blessings in the Lord's Supper, as well as in all other spiritual requisites. Amen.

Vienna, Va.

## THE BREAD AND THE CUP.

There has been as much controversy over the communion service as over any other Christian practice. There will be found in all probability a separate method for the observance of this service in each separate denomination. This should not be. The Bible is plain on this particular subject and a little thought in conjunction therewith will bring us to inevitable conclusions.

Let us for a few moments look back and reconstruct some of the incidents leading up to this solemn service. Jesus had selected twelve men to follow him and be in close contact with them. His purpose was to teach them by precept and example so that they could carry on the work of the church when He should be taken away. They were to absorb his teachings and the

hope was that in some way they would grow into a consciousness of the real meaning of Christ's kingdom. Up to this time they had failed signally. They still looked for a material kingdom with all its pomp and power and pageantry and deceit, and presumably they would hold positions of power in the new kingdom. Did they not go so far as to discuss who should be greatest when Christ came into his kingdom? And now as a last, almost despairing gesture, Jesus inaugurated the feast of love, the farewell, and gave them a number of ordinances to follow that they, and we, might keep ever-green in our minds this last feast. He had told them of his impending death and that he would rise again on the third day, and in order to impress them with the thought of his broken and bruised body on the cross, "He took bread and after he had blessed it he broke it and gave to his disciples, saying, 'Take, eat. This is my body which was broken for you.'" And Luke adds: "This do in remembrance of me." Paul in writing to the Corinthians, says, "This bread which we break is it not the communion of the body of Christ?" And inasmuch as an affirmative answer is implied, we say, "This bread which we break



is the communion of the body of Christ." Likewise also the cup, **after supper**. Jesus took it and after he had blessed it he gave it to them, saying, this is **my blood of the New Testament**, which is shed for many. So Paul says, "This cup of the New Testament which we bless, is it not the communion of the blood of Christ? Again the affirmative answer is implied and we say, "This cup of the New Testament which we bless is the communion of the blood of Christ.

We do not believe that the bread and the wine actually become the body and blood of our Lord as is held by many. Neither do we practice, as some do, the serving of fermented wine for the cup portion of the communion. The communion of the bread and the cup are symbolic that we may look back upon his suffering and death. As we partake of these emblems we are to think back over the suffering body, racked and broken on the cross and of the spear wound in his side whence came blood and water. It is supposed to bring afresh to our minds the agonizing cries of our Savior and his tender solicitation for those he loved, even to the end.

The Dunkard Brethren practice the communion in connec-

tion with the Lord's Supper because it is clearly commanded. Besides being a command it serves to bring us closer to one another and to Jesus. It should at least increase our love for him if we partake worthily. If we partake unworthily, we are guilty of the body and blood of the Lord. If we partake worthily we partake to the strengthening of our souls, the edification of our lives and the broadening of our Christian experience.

O. L. S.

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## THE ANOINTING.

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Sherman Kendall

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The anointing the sick with oil, according to Jas. 5:14-15, has always been a practice by the church, from its earliest history.

The church has always held that the anointing of the sick to be an appointment of the Lord, and that it was intended to be perpetuated in his church, and should be attended to, at the request of the sick, by the elders of the church.

We have here particular directions given as to sick persons; and healing, pardon and mercy promised, on the observance of those directions (v. 14-15). "If any be sick, they are required to send for

the elders of the church, which lies on them as a duty, that they may obtain the blessing promised, the healing of the body, and the pardoning of all sins, should they have been committed." Now, let us note the reading again: "and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

A positive declaration to all who attend to this in faith. Sick persons who call for the anointing, should be asked to make a confession should they have wronged any one, that they may be healed.

"And the prayer of faith shall save the sick, and the Lord shall raise him up; by this we understand that the elders who do the anointing of the sick, must proceed from and be accompanied with, a lively faith; a faith that does not doubt the least, in answer to prayer.

The one who is anointed must also have faith, that the full blessing may be obtained; i. e., the healing of the body, and pardon granted if sins have been committed.

Sometimes we are asked why the Lord does not raise all from their sick beds, who have been anointed? The answer

may be for two reasons: First, that the work of the one anointed has been finished, and secondly that through the lack of faith of the anointed and the anointer the Lord fails to raise him up.

However, when the anointing service is attended to, the whole matter should be left to the Lord, as he sees fit to grant.

As to the kind of faith it takes to heal the body; it takes a faith that believes in God's word, one that does not doubt, but believes that God can hear and answer prayer.

Then also the ones who do the anointing must be righteous men; i. e., righteous in a gospel sense, as for example, Elias v. 17-18.

The prayer must be a fervent prayer; a pouring out of the heart to God, from faith **unfeigned**.

Such prayers avail much, thus we see in the anointing a two-fold blessing; the healing of the body and pardon for sins committed.

When should the anointing be called for? When one is sick. Whom are we instructed to anoint? Only those that belong to the church, as nowhere in God's word do we find that the anointing can be attended to by any one outside the church but to members only.



Trusting that members of the D. B. Church who read this article may realize what great blessings are to be had by and through this wonderful means of grace as given to God's children when the body becomes sick and distressed with pain, that you may be healed in soul and body.

Bennets Swith, Indiana.

## THE PRAYER COVERING.

Clayton F. Weaver

There are a few fundamental doctrines that have distinguished the Dunkard Brethren Church from the leading religious organizations of the past century. Among these we find that of the Head Covering which is very plainly as well as emphatically taught in 1 Cor. 11:3-16.

This letter was written from Ephesus about 27 years after the ascension of our Lord, and after the Apostle had twice visited and written the Corinthian Brethren concerning irregularities existing among them. It is the only teaching we have on the head covering but it was generally accepted and practiced by the leading denominations that sprang up after the Reformation.

In v. 3 St. Paul states the order of creation as it now consists. Head of man, Christ;

head of woman, man; head of Christ, God. This being the relationship in the spiritual realms, there is a certain condition to be met that they may pray and prophesy in an acceptable manner. This condition for the man and woman in the new dispensation is, first, positive, covered for the woman. And, second, negative for the man, uncovered. Judging from man's dress today many err in the interpretation and jump to the conclusion it means the hat for the man. Then follows the reasoning from a false premise as the hat cannot be left off all the time, so the sisters need not always be covered.

Our oldest commentaries tell us the Corinthian Brethren were wearing the head covering taught by the Mishna, that is, a veiling for the priests. In other words, Paul says, instead of the man being veiled, the sisters should be veiled. The Greek word "Katakalypto" is used to designate how the sisters shall appear, and means literally "covered". The rendering means a state or condition. This word is used but three times in the Bible. Twice in v. 6 to tell how she is to be **covered**—and once in v. 7 to state how a man is **not** to be **covered**.

In v. 5-6 the Apostle states the conditions to be observed

and the penalty attached for violation. If a woman pray or prophesy uncovered, she is a disgrace to her head, man. Therefore command her to be shaven or shorn. But if she realizes the impropriety or shame that goes with being shaven or shorn let her be covered. Under the law a woman who was a prostitute or lewd person was to be shorn or shaven. In like manner those who refuse to honor man and Christ their spiritual Head, shall be shorn. Harmonize Jas. 4:4.

V. 7, "For indeed a man ought not to cover his head, for as much as he is the image and glory of God." Let us notice that the Apostle has left the particular thought of prayer and prophesy and gone to a broader statement. Man was created in the image and likeness of his God. So should not be covered at all. When is man the image and glory of God? Just when he prays? Nay, verily, all the time, hence the Christian man should be uncovered (unveiled) all the time. Continuing v. 7, "but the woman is the glory of the man." In the same manner as man is God's continuous

glory, so always uncovered, in like manner, the woman is all the time man's glory, and all the time to be **covered**. This in token of her permanent relation to man, and her spiritual head, Christ.

Verses 8 and 9 explain the relation of man and woman which we have not space to dwell upon. Verse 10, "For this cause, etc." not because of verses 8 and 9 but because of verses 3 and 7. She shall have that sign on her head that shows her to be a member of this new creation in Christ and not in Adam, that the angels may know she is a worthy subject for their ministrations. See (Heb 1:4.) In verses 11 and 12 he qualifies the statements made in verses 8-9, which we will not dwell upon. Then in verses 13-14-15 the apostle again refers to the natural life, and says that nature teaches us the propriety of the covering, For in nature woman had a different covering longer, more glorious, than man. So also in the spiritual life ought there not to be a covering worn to designate her from man?

From the foregoing it should be plain that the woman is to be covered. The question with many folks is, when? The word *Kalupto* means to cover as at stated



intervals. Katakalupto, covered, or being covered. That is, a state of condition. Notice Paul uses Katakalupto, not Kalupto. Now when is the woman the glory of man? Always, so always be covered. Just as the man is to be always uncovered as he is the glory of God. So also when was the prostitute woman shaved or shorn, always as long as she was such a person. Do we get the similartiy of the cases? Again, when has a woman the natural covering, the hair, certainly all the time. to say she shall be covered Very well, is it not consistent with the spiritual covering all the time? Truly so. Again, take all the teaching along the lines of prayer, prophesy, mediatation, study of the Word etc., and summing it all up we have this thought that the real christian is so continually occupied along these lines that would be hard to draw the line when he is to wear it or not, if it were only on stated occasions. The thought is not, "when a woman prays", but a praying or prophesying woman.

In conclusion so surely as there is a sun in the heavens, in every and all denominations that have slackened in the teaching and observanve of this doctrine, there we can see the doors open to all the

inroads of sin and wordlliness.

Let us study the Truth in the light and harmony of his entire Word, without any practice. May we receive of the fulness of His Spirit to lead us into all Truth . Even so, Lord.

York, Pa.

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## THE HOLY KISS

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Glenn A. Cripe

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The holy kiss, or kiss of charity as Peter calls it, is a divine rite to be kept and perpetuated in the church. It was practiced by the apostolic church and was continued for several hundred years, according to the early church writers. At the present time it is kept by the Dunkard Brethren and a few other denominations.

The basis for its use are the commands given at five different times by the writers of the gospel. Four times these commands are found in Paul's epistles and once in Peter's writings. Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26; 1 Peter 5:14.

These commands are so plain they cannot be misunderstood. It is clear that it is not the ordinary greeting of the people but a Holy Kiss, that is, one set apart or one consecrated for a special purpose.

It is a holy kiss for the holy brethren. 1 Thes. 5:27.

That it was a command to all the churches can be understood when we notice that it was given not only to the Thessalonian brethren but also twice to the Corinthian and once to the Roman brethren also. It was the practice for these epistles to be read not only the church addressed but also to the other churches as well, a custom of which the writers were aware and had even commanded. (Coll. 4:16; 1 Thes. 5:27.) We also note Peter's epistle was a general one or one to all the Christians everywhere. We conclude, the command is for all who profess Christianity.

That it is a divine command is apparent when we consider its source. Paul and Peter as well as other New Testament writers were prompted by the Holy Spirit to write that which they commanded. In 1 Cor. 14:37 Paul stated that these are the commandments of the Lord which he has delivered to the disciples. There is no more reason for it to be discarded or disobeyed than any other command. It was God's will

for it to be taught in the days of the apostles and so it should be taught by all Christians today.

Peter very fittingly called it a kiss of charity, or as we are accustomed to call it and as later translations state it, a kiss of love. A kiss is recognized, by all who have this command taught them, as the symbol of love. The child recognizes it as such and it is remembered as that until old age and the grave have claimed their own. It is therefore very appropriate that the kiss should be chosen by God as the symbol of that love which so intensely pervades our salvation and Christianity in general.

The motive that prompted God to offer us salvation was love. "God so loved the world that he gave his only begotten Son" that the world might be saved through him. (John 3:16.) Then Jesus gave his life that man might receive salvation, and "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) Certainly love played a great part in our salvation.

After having such a great love bestowed on them his followers should also bear great love for one another as their Savior expects them to do. It



is the mark of identification whereby they may know they have life. (1 John 3:14.) That the apostolic church had that love and practiced the holy kiss was shown when Paul parted from the elders at Ephesus. (Acts 20:37.)

As long as brethren love one another and their Lord, just that long they will greet one another with the kiss of love because it is the symbol of that love they have. They will not discard it any more than the other symbols given the church as ordinances.

In practice it is not meant for officials only but for all, not only for the old and middle aged but also for the young. All who are members are to partocipate in this rite. It is restricted to members for it is a special salutation given to the church. It is not to be extended to those outside. Proper decorum at all times is observed by the sexes, brethren salute brethren and sisters salute sisters, always presenting their persons in as neat a manner as possible to one another for the salutation. Love will prompt this.

It is observed when we meet for worship, at love feasts in connection with feet washing, between the supper and the communion, and on other occasions.

Goshen, Ind.

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# BIBLE MONITOR

VOL. VIII.

November 15, 1930.

No. 22

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THANKSGIVING

Another anniversary consecrated to remembrance and recognition of the providence and beneficence of an allwise Creator and loving Father is approaching, reminding us we are not in a world of chance but in a well planned and uniquely and orderly arranged universe, governed and controlled by his omnipotent power and immutable laws, through and by which he sustains life and supplies all the needs of his creation.

It is well therefore, as the unworthy recipients of his bounties we should pause a moment, a day, in the wild rush of the pleasure mad and reckless age in which we live, and give thanks to the Giver of all good and endeavor in some small way to requite his mercies and show appreciation of his goodness.

In the way of national blessings, our nation has enjoyed a year of peace and tranquility and amicable relations

with the other nations of the world with no immediate indications of hostility, or fearful apprehensions from foes without. For this we should be grateful.

Interanally we have been at peace among ourselves. The 48 members of our national family have maintained friendly relations, and enjoyed mutual helpfulness and shared alike in the common blessings of life with no famine or pestilence or destructive storms or earthquakes, etc. For this we should be thankful.

No ravaging disease, or epidemics beyond the ordinary have invaded our domain, while remedial agencies have been improved, preventative means continued and hospitable institutions fostered. For this we should give thanks. In addition to these national, natural and beneficent blessings emanating from a kind and loving Father, in the religious world, we have likewise much for which to be grateful. Each one. unmo-



lested and undisturbed, in harmony with our national constitution, has been privileged to worship in his own way, as has seemed to him wise and best, none daring to interfere or hinder.

True, local disturbances and uprisings have at times momentarily come upon the scene to mar our peace and tranquility, but these are well under control with prospects of continued peace and harmony, and while we regret these happenings, yet, we are grateful that in the end common sense and good judgment usually control and quietitude and peace prevails.

Yes, a great drouth swept our country, and crops in many sections are unusually short, but with proper distribution ere another Thanksgiving we shall find there is bread enough for all, and none will go hungry or suffer from cold more than is usual. And may it not be our extravagance and wastefulness in the past has contributed to a deserved chastisement for our profligacy? Have we not been told of cars of potatoes being "frozen on the track" or "dumped into the river," conspiracy to obstruct trade or to freeze out the little fellow competitor? In such case, may we not expect calamity?

How thankful we should be

that "we have not seen the righteous forsaken nor his seed begging bread," and when we "seek first the kingdom of God and his righteousness" the temporal and spiritual blessings of life are ours to enjoy! And, though it be "a tent or a rottage, why should I care," when "they are building a mansion for me over there?"

And although many around us are ungrateful for the blessings of life, and unmindful of the grace of God and the offers of salvation and eternal life, how grateful we should be that God ever put it into our heart to love and serve him and that we accepted the offer of salvation and became willing to obey and serve and follow our dear Savior!

And while many are departing from the faith and "forsaking the right way," we should esteem it a great privilege that the opportunity is ours to be affiliated with a church and people who are trying to be loyal and faithful to the Master and endeavoring to make our "calling and election sure" by full consecration to him and full obedience to his commands. Praise God for such a church home!

Bless the Lord, O my soul, and all that is within me, bless his holy nome. Bless the Lord, O my soul and forget not all

his benefits. Bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul."

O, give thanks unto the Lord; call upon his name; make known his deeds among the people. Sing unto him; sing psalms unto him; talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord." Amen.

May our thanks ever go up to him in humble gratefulness for all his abounding grace and mercy in preserving our lives through another year and may his arm uphold and his grace sustain us through the coming year.

## SOME OBJECTIONS.

### Number 4.

In this article we want to look at the doctrine of papal infallibility; and we shall give the doctrine of the Roman Catholic church in the language of one of their own approved writers.

"Now **ex cathedra** utterances **alone** are infallible. No other utterance of the Pope, no matter how important and authoritative it may appear—not even though it should be expressly promulgated by virtue of his Supreme Apostolic authority, and formally ad-

dressed to the whole church—is or claims to be infallible. The Pope then speaks infallibly **when and only when** he speaks **ex cathedra**; and the Vatican Council tells us in precise and authoritative terms, that he speaks **ex cathedra** 'when in the discharge of the office of Pastor and Doctor of all Christians, by virtue of the Supreme Apostolic authority, he defines a doctrine concerning faith or morals to be held by the Universal Church.' That is, in other words, the Pope speaks **ex cathedra** when he speaks under the following four conditions; first as Supreme Teacher of the Universal church, by virtue of the authority conferred by Christ on St. Peter, the first Pope; secondly, defining a doctrine; thirdly, concerning faith or morals; fourthly, with the intention of binding the whole Church to accept and interiorly assent to his decision. . . . When these four conditions are present, unquestionably, the Pope speaks **ex cathedra** or infallibly; when any one of them is absent, then, **no matter in what form and with what solemnity** he may speak, his utterance does not claim to be and is not infallible. Such is the dogma of Papal Infallibility as defined by the Vatican Council and incorporated in



the Catholic Creed."

A little farther along the author says: "Again, this condition," of infallibility, "as is manifest, demands a **positive** act on the part of the Pope; for with **omissions**, whether culpable or not, Infallibility is in no way concerned. 'It is plain,' says Father Knox, 'that the simple omission to define a dogma or condemn an error, even though the neglect were culpable and hurtful to the Church, is in no way inconsistent with the prerogative of Infallibility. For the Pope is infallible only when he teaches; and to **teach** is one thing, and to **omit** to teach another.'

"And again, 'Innocent III (whom by the way non-Catholics regard as the most imperious and autocratic of all the Popes) clearly states that judgments about persons, in individual cases, must not be **supposed to be infallible.**'

"As Cardinal Newman observes, Infallibility and conscience can never come into direct conflict. The subject-matter of both is different. Infallibility presides over the the domain of thought; Conscience over the domain of action. The office of Infallibility is to define the doctrine, the general principle, the abstract truth—to direct aright the thought; the office of

Conscience is to apply the doctrine, principle, or truth so defined, in the individual concrete case—to direct aright the action. To point out and define the rule of conduct belongs to Infallibility; to apply that rule to each particular act of conduct belongs to Conscience. That is, in other words, Infallibility has to do with the truth and falsehood of doctrine and principles; Conscience, with the lawfulness and unlawfulness of actions; Infallibility answers the question, 'Is such or such a doctrine or principle true or false in the abstract?' Conscience; 'Is such a course of conduct right or wrong, justifiable or otherwise in the present case and circumstances?'

"Thirdly—'**concerning faith or morals.**' This condition determines the subject-matter of Infallibility. 'It limits,' says Cardinal Manning, 'the range, or, to speak exactly, the object of Infallibility, to the doctrine of faith and morals. **It excludes, therefore, all other matter whatsoever.**' From which it clearly follows that 'the reach of infallibility' is not quite 'as wide as it may please the Pope, or those who prompt the Pope, to make it;' nor does it 'embrace all things;' nor extend to all departments of life and science.

"Fourthly, '**with the inten-**

## BIBLE MONITOR

Poplar Bluff, Mo., November 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

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tion of binding the whole Church to accept, and interiorly assent to his decision.' This condition, as interpreted by theologians, implies two things: (a) The Pope must have the **intention** of binding the intellectual assent of the whole Church; and (b) this intention must be **clearly** manifested. The Pope can exercise his prerogative of Infallibility only when he addresses the entire Church with the intention of binding every member of it throughout the world to yield an absolute interior assent. The obligation of an infalli-

ble judgment, therefore, must extend to the Universal Church—the Church everywhere or nowhere, in all countries, or in none at all. . . . Secondly, the intention of the Pope to pronounce an infallible judgment must be made clear beyond all reasonable doubt. Theologians are emphatic on the necessity of this condition. . . . What the Pope, therefore, might think, or intend to say, but did not actually and clearly **express**, is not to be considered as included in his infallible utterance.

“The conditions, then, essential to an infallible judgment are: (1) on the part of the Pope, that he should speak as Supreme Teacher of the Church; (2) on the part of the subject-matter, that it should appertain to the domain of faith or morals; (3) on the part of the form, that the judgment should be pronounced with the clearly manifested intention of commanding absolute intellectual assent; and (4) on the part of the subject that it should be binding on the entire Church. Beyond these four conditions none other is required. The Pope, to be sure, is bound, before pronouncing an **ex cathedra** judgment on any question, to have recourse to human means to discover the truth.



He should carefully examine the subject in the light of Scripture and tradition, consult with the Cardinals, and pray for light and direction from above; for, as we have already seen, he is merely Holy Spirit in his infallible **assisted**, not **inspired**, by the utterances. But this condition is necessary only for the **licit**, not for the **valid**, exercise of the prerogative of Infallibility.

“ ‘... What Providence has guaranteed,’ says Cardinal Newman, ‘is only this, that there should be no error in the **final step, in the resulting definition or dogma**. Accordingly all that a Council, and all that a Pope, is infallible in, is in the **direct answer** to the special question which he happens to be considering; his prerogative does not extend beyond a power, when in his **cathedra, of giving that very answer truly**.’ ”

A part, and to me a most interesting part, of what is yet to be said about the Pope must be deferred until next issue, as we have already gone beyond the space which it was my intention to occupy in one issue of the Monitor.

Let me again urge the readers to get the Roman Catholic statement as to their belief; and when it is once well in the mind, compare it with what we have given to us in the

New Testament; see what foundation you can find there for their claims. It is the Book, not men's words, that will be the final judge of our beliefs and actions.

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### THE POWER AND INFLUENCE OF ASSOCIATION AND ENVIRONMENT.

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By Chas. M. Yearout.

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“My Son if sinners entice thee consent thou not.” “Enter not into the path of the wicked, and go not into the way of evil men, avoid it, pass not by it, turn from it, and pass away.” Prov. 1:10; 4:14, 15. This Godly counsel if followed would save many heart-aches and departures from the paths of rectitude. If thou wouldst not wreck thy life; beware of evil associates. Shun them as the bite of a poisonous serpent. The fruitage of evil associates, is murder, prisons, dying beds, silent graves, a wasted life, a lost soul. Whatsoever you sow that will you reap. It is very evident that a person is influenced and partakes largely of the ways and doings of their associates. I knew a young sister some years ago, who got to associating and running with some worldly young people who frequented the dancing halls and places of world-

ly amusements. At first she sat and looked on while they danced, but it was not long till she took her place on the floor with the dancers and was partaker with them in their amusements, and as a result she left the church. Her associates and worldly environment destroyed her spirituality and love for spiritual association. "Yield not to temptation, for yielding is sin: Each victory will help you some other to win." I knew a young brother who visited this worldly influence and triumphed over it. His elder brother, and his girl friend who were not Christians set a trap for him, but failed to catch him. They proposed to the young brother that they all go to a spelling contest in the neighborhood schoolhouse. Each brother was to take his horse, and they borrowed a spring wagon. When the evening of the supposed spelling arrived, they hitched their team to the wagon and started for the spelling match, but when they arrived at the school house all was dark within. The young brother said "There is no one here." The elder brother answered, "it is early yet," we will go to a near by house and wait till they come." When they arrived at the house it was brilliantly lighted up, and they

were fiddling and dancing within. The young brother helped his girl out and took her to the door of the house then went back to the wagon, unhitched his horse, threw the harness on the front end of the wagon, mounted his horse and went home, leaving his brother, two girls, to harness, one horse and a double rig to get home the best way they could. Did he do right? He surely did. He followed the instructions of Holy Writ as outlined in my text.

The church that walks and affiliates with the world soon becomes like the world, looses her simplicity and distinctive features, conforms to the world in its fads, styles and fashions. The history of the past attests this fact. We cannot serve two masters: We cannot serve God and the world. The Methodists and other churches that were once plain and deeply spiritual have no distinguishing marks from the world to day. They dress like the world, and are identified with its secret orders and partake of its pleasures and merry-making. Their disciplines, teaching directly to the opposite, notwithstanding.

The world is an enemy of God and His ways. (John 15:18, 19; James 4:4). The Christian is forbidden to love the



world or the things of the world. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the lust of vain glory of life, is not of the Father, but is of the world," and will pass away or be consumed as stubble with the world. (John 2:14-17). I was never more impressed with the power of environment than when I visited the chapel of Stanford University at Palo Alto. The very atmosphere in the chapel seemed fraught with sacredness, praise and thanksgiving to God. Everything in the chapel was hushed in silence at this time. The placards on the walls breathed reverence and praise to Almighty God. We should live such lives of faith and trust in our heavenly Father that the allurements of the world could not move us from our steadfastness. Worldliness is a deadly poison to Christian characteristics. Worldliness and Christianity cannot harmonize nor dwell together. When worldliness enters the heart and life the Good Spirit moves out. God help His people to keep themselves unspotted from the world. Amen.

Santa Cruz, Calif.

## **ALL POWER; ALL NATIONS; ALL THINGS.**

B. E. Breshears.

In Mathew 28:18-20 Our Lord gave to His church the great commission. This commission should concern every one of His followers from that time down through the succeeding centuries "even unto the end of the world." We wish to notice the above expressions as here used.

### **All Power.**

And He came and spake unto them and said, "All power is given unto me in heaven and in earth." No other ever made such a declaration. No man could claim such a thing. The disciples had in great sorrow and disappointment seen their Master crucified and slain and thereby their hopes were blasted. Some faithful women were the last to give up, being the last at the tomb, and the first at the grave soon after the resurrection. They were rewarded by being the first to see and talk with Him. When they reported to the apostles that in Gallilee He would meet them the hopes of the sorrowing little church revived.

No such commission was ever before given to men. Jesus emphasized this by tell-

ing them that He now had all authority in heaven and earth. Those of the church of Jesus Christ who would in any way assist in carrying out this commission have the consolation that all power is behind them. They are not representatives of an earthly power but a heavenly. They are not limited to the help of man, an earthly King or a man-made government, but they have back of them all the power of the King of Kings and Lord of Lords. He has promised I will never leave thee nor forsake thee. I will be with you always even to the end of the age.

The once sorrowing crucified but now glorified Savior looks down upon the efforts of all even the weakest of his people to spread the good news of salvation to a suffering sin-cursed world. They may meet many reverses and suffer many defeats but in the end they must conquer. In spirit He is with them. All the power, all the authority in the created universe is at His disposal. All the angelic hosts of heaven are at His command. All the spiritual forces both good and evil are or will be subject to him.

Jesus has conquered and He expects us to conquer as He did and by following His example. Paul says: "Let this

mind be in you which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God: but made Himself of no reputation, and took upon him the form of servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord. to the glory of God the Father." Heb. 2:5-11. Jesus has proven Himself to be worthy of all power in Heaven and earth. The news of Salvation for all men was given to the church to be carried to

### **All Nations.**

What a stupendous task. What a wonderful commission. The earthly church thought it was to be given in a very short time. Those disciples thought the gospel was to be disseminated in their lifetime. But it has now been nearly two thousand years and the task is not yet accomplished. We are permitted to help herald the news of the



great redeemer. It is a task toward which none of us can do very much, but we can do a little. Each of us can contribute something toward its accomplishment.

Perhaps the Apostles could not at first help wondering if indeed the gospel was intended for all men. Must it be carried to the gentile nations? They perhaps wondered at the task. How could it be done? Surely they would need the help of the powers of heaven and earth. Man could not do it. God must help. He must supply the power. This is what He did.

Jesus had commanded to tarry in Jerusalem until endued with power from on high. "Ye shall receive power after that the Holy Spirit is come upon you. They received this power on the day of Pentecost and three thousand were added to them. This gave them courage and they began in earnest the great work. They accomplished their part of it. "With great power gave the apostles witness, and great grace was upon them all." "They went everywhere preaching the word." Surely God was with them. At the end of the first century they had gathered to the church as variously estimated from four to six million souls. If the work had continued at this

rate all nations would have heard the good news long ere this.

But the church for a good many reasons has failed and is failing in the ages since the apostles' time. All the nations and much less "every creature" have not heard the word. Even in the so-called christian lands very many do not know that our loving heavenly Father would have all men to be saved. There are said to be one billion four hundred million human beings in our world. Each of these has the possibility of eternal life. Most of them have not heard the good news but are in spiritual darkness. May we be interested. May we breathe a prayer that laborers may be sent into the whitening harvests.

The church was commissioned to teach all nations. All believers were to be baptized in the name of the Father, and of the Son, and of the Holy Ghost. Then they were to be taught

### **All Things.**

The church prospered and grew in the days of the apostles because it was a unit in believing that Jesus had all power and would supply them the needed power and lastly that it was expected that if men were to be saved they must be taught all things he

had commanded them. They did not shun to declare "all the counsel of God." The power will not continue with those who do not take with them the whole truth. They might even gain numbers but they will not save souls. If we knowingly and purposely neglect to take all the truth Jesus will not be with us. Perhaps here is where the church has lost her power.

The church and her ministers must be equipped with the whole armor of God or they will be defeated. The word of God is the sword of the Spirit." It is sharper than a two edged sword, piercing even to the dividing asunder of soul and spirit, and the joints and marrow, and is a discernor of the thoughts and intents of the heart." Jesus conquered Satan by the sword of the Spirit. He pointed to what is "written." The church must not only go with the goospel but to be safe it must go with the whole gospel. "If any man shall add unto the things which are written in this book God shall add unto him the plagues which are written in this book. If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and from the things which are written

in the book." We see them that it is dangerous to tamper with the word of God.

But many will be disappointed in the day of all accounts. "Many will say unto me in that day Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils? Then will I profess unto them, I never knew you, depart from me ye that work iniquity." It is not those who say Lord, Lord, who shall enter into the Kingdom of God but those who do the will of the Father in heaven. "Blessed are they that do His commandments that they may have right to the tree of life and may enter in through the gates into the city." These and many other scriptures plainly show that "obedience to God is the gateway to heaven." In going as Christ's ambassador we may not take the liberty to make the message or to modify it. We may not wilfully omit any part of it. All things. Teaching them to observe all things whatsoever I have commanded you. If you do this I will be with you alway even to the end of the world.

Omak, Wash.



## THE SABBATH DAY.

Elwyn Speaker.

Our thought is not to discuss whether the seventh or the first day of the week is the sabbath or day of rest and worship for christian people; suffice it to say there are good arguments offered on both sides of the question.

It is said that every day of the week is observed as the sabbath or rest day in some part of the world. Monday is observed by the Greeks, Tuesday by the Persians, Wednesday by the Assyrians, Thursday by the Egyptians, Friday by the Turks, Saturday by the Jews, and Sunday by the Christians.

This is far from what it should be; but a still greater problem faces the church to-day, one which requires that we beware lest there will soon be no sabbath at all.

Here in California, with no Sunday law and where the weather is always fair (?) it is so easy, after a short service Sunday morning, to step in the car and take a spin up over the mountains, or down to the beach, or out through the orange groves, with perchance a ride in an air plane along the way.

Absorbed in all these pleasures and enchantments, is it

possible to remember the words of long ago written in tables of stone "Remember the sabbath day to keep it holy," or later, the blessings promised to those who refrain "from doing thy pleasure on my holy day."

"Oh, say some, "those things were all nailed to the cross." Yes, but my dear friend, what has taken their place in your heart—something or nothing. If the pleasures of this world have taken their place it is as nothing.

Our Pilgrim forefathers were strict in regard to keeping the Lord's day, perhaps too much so sometimes, but have we not gone sadly to the other extreme? As Calvin Coolidge says—"You cannot build the American Republic on the ruins of the American sabbath."

By our Lord's pilgrimage here on earth we learn that works of mercy or necessity are permissible on the sabbath day. Further than that we have no divine permission.

Devoted Christian lives are marked by a proper observance of God's holy day. The more that people are given over to the world the less they regard God's day of rest and worship. In order to keep this day holy we cannot walk with the world; we must

be separate from the world.

To truly follow God in this as in other teachings we must have a change of heart, as Jesus said—"Ye must be born again."

As a church our object is to teach and promote original Christianity in this sinful world. That includes observance and reverence of the Lord's day. The need is great, but the proper observance of the day is sometimes difficult in this world that has gone astray.

However if we truly love God and are in harmony with his will in every way, his plan in giving us one day each week for rest and worship will weave in nicely and smoothly as he intended it should. To this day we can apply the words of David—"This is the day which the Lord hath made; we will rejoice and be glad in it."

3318 Baldwin St.,  
Los Angeles, Calif.

## EFFECTS OF TOBACCO ON THE MIND.

J. H. Beer.

How tobacco affects the mind, there is a close connection between the body and the mind, so that when we injure weaken the body, we usually injure or weaken the mind.

The body with out the mind is little use, when you destroy the mind you destroy practically all that is useful in man, without a sound mind you can neither serve God or your fellow man as you ought.

One cannot keep the first commandment with a mind that has been partly destroyed. Thou shalt love the Lord thy God with all thy mind. The ideal is a sound mind in a sound body. The effects of tobacco can be noticed upon the the senses and since it is through this avenue we receive a great part of our knowledge, it is reasonable that the mental powers are likewise affected.

The use of tobacco does injure the memory, it is not an unusual thing to hear old tobacco users complain of lack of memory if you were to tell them tobacco was the cause they would likely not believe it is a fact that no habit destroys the memory as the habitual use of tobacco, very few old tobacco users have a clear memory.

Of all the preparations of tobacco, snuff seems to be the worst in proportion to its quantity. (I quote Dr. Stevens) it impairs the functions of the brain, clouds the understanding, and enfeebles the memory. Tobacco is injurious to every faculty of the mind,



and is ruinous to the intellect."

Speaking of its effects, Gov. Sullivan said, "it has never failed to render me dull and heavy, to interrupt my usual alertness of thought, and to weaken the power of my mind in analyzing subjects and defining ideas."

What a pity to see so many of our youths enslaved by this demoralizing habit, regardless of all the warnings of medical science and physiology the cursed habit is increasing.

In many of our public schools there is little teaching against this dangerous habit, but its use is even allowed on the grounds in some places. Judge Lindsay of Denver Col., "who has dealt with thousands and thousands of boys in disgrace and sorrow and misery, attributes the troubles almost all together to the vile cigarette habit, he declares no manly honest boy will smoke cigarettes, the cigarette invites every other demon of habit to come in and add its degradation.

An eminent physician who was the superintendent of the insane asylum at North Hampton, Mass. says fully one-half of the patients who get into our asylum have lost their intellect through the use of tobacco."

Practiced among girls as well as among boys, not only

is this dangerous habit indulged in by boys but girls and women have acquired a liking for the cigarette, and many of them smoke in secret.

A canvas of the public schools of Washington City disclosed the fact that while fifty percent of the boys are habitual users of cigarettes there were hundreds of girls in the lower as well as in the higher grades who were also addicted to their use. In other cities a similar state of affairs was discovered. Let the reader of this article investigate in his own community and they may be surprised at the wide spread prevalence of this vice, that weakens the intellect destroys the mind and causes insanity.

Denton, Md.

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Josie Kintner.

Sept. 15, Bro. Clyde J. Miller of Bryan, Ohio came to be with us in a two-weeks meeting at Gravel Hill church. None were added to our number but we greatly built up and encouraged by his sermons.

A good interest was shown during the entire meeting and several strangers were becoming interested when Bro. Miller had to leave us. He preached us 15 good Gospel sermons that were soul inspiring and uplifting to us all.

We hope and pray the Lord will continue to bless us here at the Gravel Hill church and Sunday school.

Flora, Ind.

Bro. Kesler:  
For the Monitor.

Oct. 23, 1930.

Saturday, Oct. 18 dawned most beautifully. Many dear brothers and sisters wended their way toward Mechanicsburg, where at 10 o'clock the opening meeting of our Fall Love Feast services was held. Our Elder, Jacob A. Miller, was present at all the services.

Elder Walter E. Cocklin read the 14th chapter of John and made the opening prayer. After this Bro. Adam G. Fahnestock, using Jno. 4:27, emphasized "Peace — Two Kinds—Its Relation to Man." He was followed by Elder D. S. Flohr and also Bro. W. H. Demuth, who closed the meeting. "Sweet Peace, the Gift of God's Love" and "Jesus Keep Me Near the Cross" were sung, after which spiritual feast we were dismissed to the basement to feed the physical man.

At 2 o'clock, P. M., Elder D. S. Flohr opened the meeting by reading Rev. 22:1-14 and prayer. At this time two former members of the Church of the Brethren, a dear brother and his companion, having

applied, were received into membership of the Dunkard Brethren Church. May their last days be their closest and happiest days. When this had been attended to Elder Arthur B. Rice delivered an inspiring sermon from Jno. 12:32. During the singing of "A Charge To Keep I Have," the writer noticed that 5 Elders and 7 Ministers were present.

Bro. Samuel Lerew then read the 11th chapter of 1st Cor., after which Elder Thomas Ecker preached the examination sermon.

At 6 o'clock we surrounded the Lord's Tables. Approximately one hundred enjoyed these services. Elder Thomas Ecker officiated. Brethren Fahnestock and Lerew assisted in the reading of the Scriptures, and Elder Rice spoke on the Ordinances.

Some of the Brethren remained with us over the night to worship with us on Sunday morning. We met for Sunday school at 9:30 o'clock and at 10:30 o'clock Elder W. E. Cocklin read Heb. 1, and Elder Thomas Ecker preached from Heb. 12:1. Elder Miller then spoke and in closing, pointed out the wonderful season of refreshing, fellowship, and feasting on the good things of God. Dinner had been prepared and again we spent a social hour together.



We surely had much to be thankful for and could exclaim "God is good!"

Ray S. Shank, Clerk.  
Mechanicsburg, Pa.

For Monitor -- -- -- inn-  
Greencastle, Pa., R. R. No. 2

We, the Waynesboro Congregation were very much pleased to have with us on Sunday, Oct., fifth, Bro. Robert Cocklin from near Mechanicsburg, Pa., who preached for us in the absence of Bro. Flohr being away in a series of meetings. Bro. Cocklin read Roman 2:1-14, using as a text the latter part of the 9th verse and also the 14th. Bro. Cocklin is a strong speaker and gave us one of the most uplifting sermons we have heard. Our quarterly council was held at the home of Bro. and Sister Howard Linebaugh on Oct. 11th, our Elder Bro. D. S. Flohr in charge of all business was disposed of in a satisfactory way except one thing for which we were all sorry for, that was the removing of the name of one from our number. We pray for him that God may direct him that he may see his mistake and the error of his way and the door of the church is open for his return any time with an honest confession. We have set the date of our Love Feast for Nov. 15th to begin at 10

a. m. with lunch at the church, an afternoon sermon and Love Feast proper in the evening. No preventing providence we expect. Bro. Walter Cocklin from Mechanicsburg to give us a weeks meeting prior to the Love Feast, the meeting to begin Monday evening, Nov. 10th and close with the Love Feast.

H. N. M. Gearhart, Cor.-Sec.  
Greencastle, Pa., R. R. No. 2

### SPRING HILL CHURCH NEWS.

We, the members of the Spring Hill Dunkard Brethren church have been enjoying some spiritual blessings. Bro. J. T. Myers from Loganville, Pa. was with us two weeks in a series of meetings beginning Sept. 22 and ending in two weeks with our Love Feast. Bro. Myers surely did brake the bread of life to us, giving us food for the soul. As a result of his efforts, two were reinstated and one soul united with us from the Brethren church. The Love Feast meeting was well attended. An all day meeting on Saturday and the communion in the evening forty-seven surrounded the Lord's tables. This was surely an old-fashion meeting. Many expressed themselves as being one of the nearest and dearest they ever attended.

These meetings will long be remembered, and we all feel much encouraged and uplifted.

Sis Gladys Wolford,  
Greenville, Ohio, Cor.-Sec.

### OBITUARY

Louisa Shanafelt was born near Salem, Ill., Oct. 12th, 1851 and departed this life at the home of her grand son at Woodland, Mich., where she was visiting Sept. 23rd, 1930. Age 78 years 11 months 11 days.

On Jan. 25, 1872 she was united in marriage to Jacob Hershberger. To this union were born two children, Cora Flanigan of Woodland, Mich., and M. A. Hershberger of Decatur, Ill. In 1888 she, with her husband united with the (then) German Baptist church at Salem, Ill. and has remained faithful to Baptism now until the Lord called her to Himself to be with him forever. She is gone but we can go to her. She is preceded in death by father and mother, four brothers and two sisters. She is survived by her devoted husband and son and daughter, one brother and one sister, four grand children and two great grand children. She was a charter member of the Dunkard Brethren church at Decatur, Ill.; and a fearless

contender for the faith once delivered to the saints.

Services were conducted in the home of a nephew in Salem, Ill., by Elder Henry Lilligh and G. W. Miller and Jacob Wine of LaPlace, Ill., to a large assembly of kin, neighbors and friends.

She woke her husband at 2:30 a. m. saying she did not feel good and was dead at 2:45 a. m.

She retired in apparently good health at 11 p. m. and passed away without a struggle at 2:45 a. m.

She is the fourth member that has passed away since the organization in 1927.

Elder Henry Lilligh,  
1530 N. Monroe St.,  
Decatur, Ill.

### LOWER YORK COUNTY CONGREGATION.

Helen M. Weaver.

Oct. 22, 1930.

We met in regular quarterly council on Monday evening, Oct. 20, with ohr Elder J. L. Myers presiding.

The meeting was opened by Elder Clayton Weaver.

The bnsiness was conducted in a quiet manner.

We decided to hold a series of meetings in the coming year.

Shrewsbury, Pa.



### Eldorado, Ohio.

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We the Eldorado church met in our regular quarterly council Sept. 17, 1930. Bro. J. L. Myers from Lower York, Pa. being with us opened the meeting by reading Romans 12 and gave us many good thoughts. Then our Elder Bro. Lawrence Kreider took charge of the meeting.

The report of the annual visit was given.

On Sept. 7 Bro. J. L. Myers from Lower York, Pa. began a series of meetings and closed Sept. 21. There was brought forth the word of truth. We feel our responsibility greater.

We then held our Love Feast on Oct. 11. The ministering Brethren present were Bro. Wyatt of Orion congregation; Bro. L. W. Berry, Bro. Rudy Sayler, and Bro. Lawrence Kreider of Englewood congregation; Bro. H. C. Bowser of Plainview congregation. Bro. H. C. Bowser officiated. There were 80 surrounded the tables.

We ask an interest in your prayers, that we may grow and prosper.

Gladys Miller, Sec.  
West Manchester, O.

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### Englewood Items.

Englewood church met in regular quarterly council on

Sept. 18, 1930, with a good attendance of the membership and quite a few visitors from surrounding churches. Elder J. L. Myers of Pa. and Abraham Miller of Eldorado were present and assisted in the meeting. The regular business was transacted promptly and as there was a call from the Deacons for help, the choice of the church for one to fill this office was taken. This resulted in Bro. Ezra Beery being called. He and his companion were then installed and received by the church into the office. Our work is progressing nicely and everybody takes an interest in the services. The communion at this place is Nov. 22, beginning at 10 o'clock. Come and enjoy this service with us.

Clerk, L. W. Beery.

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### John D. Scope's Trial.

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All the folks in Tennessee  
Are as faithful as can be,  
For they know the Bible  
teaches what is right.

They believe in God above,  
And His great undying love,  
For they know they are protected  
by His might.

You may find a new belief,  
But it will only bring you  
grief,

For a house that's built on  
sand is sure to fall,

And wherever you may turn  
There's a lesson you will  
learn,  
That the old religion's better  
after all.

Then to Dayton came a man  
With his new ideas so grand,  
And he said, we came from  
monkeys long ago,

But in keeping his belief,  
Mr. Scopes found only grief,  
For they would not let their  
old religion go.

Then the folks throughout  
the land,

Saw his house was built on  
sand,

And they said we will not  
listen any more,

And they told him he was  
wrong,

And it wasn't very long un-  
til he found that he was  
turned from every door.

Oh you must not down the  
word,

That is written by the Lord,  
For if you do your house is  
sure to fall,

And Mr. Scopes will learn,  
That wherever he may turn,  
That the old religion's better  
after all.

(Selected.)

Grace M. O'Brien,  
Antioch, W. Va.

### NORTHERN LANCASTER COUNTY, PENN.

We held our Love Feast at  
Lititz Oct. 26th. It was an all

day meeting. Seven elders  
and four ministers from other  
congregations were with us  
and labored faithfully for us,  
in declaring God's eternal  
truth in the good old way,  
which, we were made to feel  
came from God, leaving last-  
ing impressions with many of  
us. We, the Northern Lan-  
caster County congregation  
again feel to express our ap-  
preciation to the faithful  
brethren and sisters that have  
come to worship with us. In  
the evening about seventy  
members surrounded the  
Lord's table while others  
were looking on.

A. G. Fahnestock,  
Brunnerville, Pa.

### THOSE QUESTIONABLE THINGS.

By Joseph W. Smith.

I have often been made to  
wonder in times past, why it  
is that so many professed  
Christians are so much in-  
clined to venture so far onto  
the enemy's ground, and still  
claim to be Christians, or to  
be doing God's services; and  
in the face of the plain teach-  
ing of the Scriptures along  
this line for I always thought  
there is plenty for all to do,  
that we know is absolutely  
safe, and there is no excuse  
for anyone venturing on



doubtful or forbidden ground. We do not act that way in regard to our financial matters, no sir, in this we want to be safe. Why not be equally safe in Spiritual things? But you know the Savior said in Luke 16:8 for the Children of this world are in their generation wiser than the Children of Light.

This venturing onto forbidden ground, or to near dangerous places, reminds me of the story I heard some years ago of a man who wished to hire a coach or stage driver. After having received several applicants he took them out to a precipice. He asked the first how near he could drive to the edge and be safe? And he thought he could drive quite close and be safe. And then he interrogated the second. He thought he could venture just a little closer and still be safe. So he asked the third one how close he could drive and be safe? He replied that he always thought it best to stay away from danger as far as possible. So I think it is hardly necessary to tell my readers who got the job. So I am wondering why we do not act equally wise in Spiritual things.

When we are tempted to go to some place of questionable character, or to wear something that might be question-

able, or to say something that would not be for the best, or in fact, to do anything that might be questionable; why not adopt the plan of a book I once read (Entitled In His Steps or What would Jesus Do) always asking ourselves the question, would Jesus approve of all I do, or say, or could I ask Jesus to go with me to all places where I go, if not it would be far safer for us not to go to such places. And if the Christian professed world would adopt a rule like this, there would be a great change for good, and in fact, it is the only safe rule to follow.

In conclusion I wish to offer a few thoughts, to us as the Dunkard Brethren church, I already see a tendency in some of our members, and in a few of our Elders, towards looseness in carrying out the principles for which we are supposed to stand, and I warn us, if we are not very careful in living our claims, our church history as a distinct people will be of short duration. But I hope for better things, and trust as our history lengthens out we will become more and more noted for separateness from the world, as this is the only path our Savior has marked out for us to walk in, the straight and narrow way, which leadeth

unto Life, and few there be that find it.

Woodland, Mich.

### Corrections In Nov. 1 Issue.

Page 1, 1st col.

P. 1 "Revolution" ninth line from top, column 2, should be Reformation.

"1908" six lines below should be 1708.

"Trise" P. 11, paragraph 3, line 2, 2d column should be arise.

"Practice" P. 26, 5th line from top, 2d column should be prejudice.

### WHICH WAY ARE WE TRAVELING

D. S. Flohr.

"Enter ye in at the strait gait, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Mat. 7:13-14). What does this mean to us? It means an effort to enter the gate, another of the writers says strive. This means labor, it simply means an earnest effort to enter into the way that leads home. Notice Jesus says that

the gate is wide and the road is broad that leads to destruction. No effort needs to be made to enter there, we wonder why this difference? Well, let us see. On each road, there is a leader and each one has charge of the road. The broad way leader says come on with all of your guilt and sin. You don't need to bother about that, it will be all right just so you come. On the other road the great leader says strive to come in at the straight gate. Listen, this means leave all out side when you come in for the gate is sharp and it will cut off all that will not permit you to get into heaven. Oh yes, that last word marks the destiny of the narrow way, heaven. The other has an ending to it that does not sound so nice, but nevertheless it is there. It is hell. And if we would stop here to describe these two places you would readily see why this difference. Now which way am I going? Let each one ask him or her self this question. Now listen my dear one, on this road no hating heart can enter. No jealousy, nothing that belongs on the broad way. Let us see once; let us see what that great apostle says belongs on that road; and, after all it all belongs to the flesh. Listen to the read-



ing, "For the flesh lusteth against the spirit, and the spirit against the flesh." Now the works of the flesh do not please God, but the Devil; and the work of the Spirit of God, and so of course it will please Him. Notice the writer says, "these are contrary the one to the other, so that ye cannot do the things that ye would." Cannot? Why? Why because we want to obey the lusts of the flesh, the lust of the eye, and the pride of life, and these all belong to the leader of the broad way—The leader of the broad road, the Devil, and the Great Leader, Jesus Christ, will not allow it on his road. Notice a little further. "But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies." Well all of this seems clear, and we feel that we don't have any of them in our life. Well and good, if we don't, but let's be sure for they only mean that we belong on the broad way if there are any of them there. Well, says some one, how do we know? Those who are on the broad way, as we see, seem to the writer, as some

one groping around in the dark reaching around till they get together holding fast to some broad way leader in whom they put their trust, and then follow on, till the good word of God is fulfilled. The blind lead the blind, and they all fall into the ditch together. It seems to me that this reference to the preacher, paster, leader, of whatever sort they may be that do not live up to, or teach the word of God in its fullness. And then there are some that want to put into the work as laid down by the blessed Master and his Apostles for us to follow, some things that do not belong there at all. This is again fulfilling the Word. They are adding to. He that addeth to the sayings of the prophecy of this book shall have the plagues that are written there in added unto him. Well let's see a little further, what he says. Envyings, murderers, drunkenness, revellings, and such like. Well, envyings have you ever had this bother you? Well God knows. Murderers are you one of them? Did you ever try to kill some one's influence as they went out to do good where you your self could not? Did you ever talk about your brother behind his back, things that you would not say to his face? Did you

ever say things that would miss lead some one else about your brother or sister? If so, you belong to the murderer, and hence are on the broad way. God forbid that any of the Dunkard Brethren should do so.

Drunkenness, well, we will leave you think this over. Revelings, have you ever been there? How about that little so called outing as we take pleasure in? Then you say it doesn't hurt to take our little family and go down along the creek and spend a little time down there. Reveling, this is. It belongs to the world and those that belong on the broad way. Just stop long enough to think what goes on down there by the creek. Men and women going into the water bathing together almost naked and then while there such conduct! Oh what shall be the answer? Elders of churches going out there and sitting down and watching the conduct and then laugh. Oh what leaders! Which way are they leading their flocks? Can it be on the upward and the Spirit and narrow way? No, No, but on the road that leads down to hell. I cannot see it othorwise. I say again may the Dunkard Brethren abstain from such things as this, so we may be able to lead the

right way home to Glory.

Now let's see what the writer says a little farther on, of this which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Now note what the writer says in the last couple words of this verse, listen. Against such there is no law, aren't these wonderful words? Well they are ours to obtain by the help of God's Spirit, Farther, and they that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. The Scriptures referred to above are found in Galatians the fifth chapter. Vain glory what is that? Oh well says some one it means that we should not want to have an auto or something of that sort, as the writer understands God's word it means to be looked up to as a big fellow wanting to be the whole thing and have the glory of having men look up to you. Well that is all right if God and His will is placed first then it pays



but if it is for self, then be careful. Oh yes, envying one another, wouldn't that be a wonderful thing for Christians to do? Well I think that they are just who the apostle is speaking to. May God help us all as members of the Dunkard Brethren to love each other instead of the other so that God's work might not suffer on our account.

Shady Grove.

### VICTORY.

When you are forgotten or neglected, or purposely set at naught, and you smile, inwardly glowing in the insult or oversight because thereby counted worthy to suffer with Christ—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

When you never care to refer to yourself in any conversation, or to record your good works, or long for commendation—that is victory.

When death or life are both alike to you in Christ, and to do his perfect will is your delight—that is victory.

The perfect victory is to put on the Lord Jesus Christ and then to triumph over self.

—Selected by Jessie M.  
Demuth

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# BIBLE MONITOR

VOL. VIII.

December 1, 1930.

NO. 23.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and Scriptural in practice.

OUR WATCHWORD: Go into all the world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## CAUSE AND CURE OF INFIDELITY.

Unbelief is infidelity, hence an infidel is an unbeliever. Believers are of two classes, one accepts the Bible as the word of God but lack faith to prompt obedience. The other accepts the Bible and proves it by obedience. The former is dead because of the lack of vitality. The other is living and shows it by actively doing God's commands.

Infidels are made, not born. God created man upright, and very good, in his own image and likeness. Many things combined destroy this nature and quality. The “devil as a roaring lion walketh about seeking whose soul he may devour.” He is an unbeliever, whose creed is, “I don't believe.” He is a hypocrite, and often seemingly religious. He is transformed into an angel of light, as also are his ministers. He is not an angel transformed into a devil but a devil transformed into an angel. To

accomplish his ends he has joined church, and to do his best work he accepts pastorates as do his imps. Because of this we have infidelity in the pulpit and as a matter of course, infidelity in the pew.

A man who does not believe the Bible has no business in the pulpit, nor to pose as a Christian in the pew. The cure for this is to close the door of the church to such hypocrites. No infidel with his modernistic theories should be allowed in the pulpit to publish his unbelief and sacrilege. For this modernism is simply unbelief. One of this class said recently he “would rather believe he came from a monkey than from mud,” which is another way of saying he would rather believe some modern infidel scientist than to believe the inspired word of God. Such men should be ashamed to pose as followers of Jesus Christ the Redeemer of the world.

Such men not only deny



Moses, but they deny, also the Lord that bought them. The cure is to bar them from the pulpit, and to do this government and discipline must be restored. The church, (I speak of it in the broad sense) has laid down or discarded government and is practically powerless to enforce discipline in such cases and so these men defy the church and go on spreading their infidelity.

All this unbelief and infidelity tends to suggest the idea of nonessentials, that we can get along without the blood that cleanses from sin and without many of the teachings of Him who shed it for us, and truly so, for if we can get to heaven without this blood we can get there without His teaching, which means we can go to heaven without Christ and the Bible. That is, we can get to heaven, "if there be a heaven", or shun hell, "if there be a hell", for without the Bible there is no heaven and no hell, that anybody knows of, or ever heard about. So that without the Bible we are at sea without chart or compass so far as heaven, hell, salvation and hereafter are concerned.

All this unbelief and infidelity is in fulfillment of Isaiah's prophecy, "Go unto this people and say, hearing ye shall hear, and shall not

understand; and seeing, ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears and understand with their heart, and should be converted, and I should heal them." It is easy for such folks to believe they came from a monkey, tadpole, baboon or what not, and that there are nonessentials in the Bible, a delusion, that is leading many precious souls to perdition.

And Paul tells us the awful doom that awaits them, "and even as they do not like to retain God in their knowledge, God gives them over to a reprobate mind," and "because they receive not the love of the truth, that they may be saved, God shall send them strong delusion, that they should believe a lie; that they all may be damned who believe not the truth." From this it is seen God lets folks believe: or disbelieve as they elect, but at the same time discloses the fearful consequences of unbelief and disobedience.

The remedy for this is faith to believe all the prophets and apostles of our Lord have written, and willing obedience to the precepts of our Lord who sealed them with his own

blood and now interceding before his Father's throne for us.

It is easy to see how faith leads to obedience and obedience, to happiness, and also to see how unbelief leads to disobedience and disobedience to damnation. And so Paul tells us, "to them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life| But to them who are contentious and do not obey the truth, but obey unrighteousness indignation and wrath tribulation and anguish upon every soul of man that doeth evil of the Jew and also of the Greek."

With these plain scriptures in mind, it is hard to see how infidelity can thrive among people who know them, but all is in fulfillment of where it says, "evil men and seducers shall wax worse and worse" by yielding to the allurements of satan and by being "taken captive by him at his will," from all of which it is seen the devil is the cause of infidelity, and faith in Jesus Christ and his word is the only cure.

### SOME OBJECTIONS—5.

We should bear in mind the Roman Catholic statement with reference to Infallibility. They say it is limited to, 1,

the teaching office of the Pope and Church; 2, to the domain of Christian faith and morals and what bears upon them; 3, to **ex cathedra** judgments; and, 4, by all preceding **ex cathedra** judgments whether of Pope or of the Church.

In reply to an objection raised against infallibility because the popes are like other men, some of them having lived wicked lives, the Roman Catholic writer from whom I have mainly quoted, says: "This objection is based on a false assumption; it supposes that Infallibility consists in, or, at least, has a necessary connection with, or dependence on personal virtue and sinlessness of life; but this is not the fact. The prerogative of Infallibility neither means, nor implies, nor demands, in its possessor sanctity of life, much less immunity from sin. It is wholly independent both of the virtues and of the vices of the person who possesses and exercises it, and consists exclusively, as we have seen, in the assistance of the Holy Spirit of Truth promised to those who, by God's own appointment, are the guardians and teachers of His law. Greater gifts than that of Infallibility have been communicated to and exercised by men of sinful, wicked lives.



Was not Balaam a sinful, wicked man? And does not the Bible tell us that at the very time he was sinning, and sinning grievously, he was not only infallible, but, more, possessed the gift of prophecy? Was not Caiaphas, the High Priest, a weak, sinful, and very wicked man? And again, we have it on the authority of the Bible that, while actually contriving the death of our Savior, he was inspired with the gift of prophecy because he was High Priest. These examples prove that there is nothing impossible or repugnant in a man being at the same time a wicked man and as inspired prophet. And if a sinful, wicked man may possess the greater gift of inspiration or of prophecy, why may he not also possess the lesser gift of Infallibility? God inspired a wicked Balaam and a Caiaphas to prophesy infallibly. Why may he not assist a wicked Pope to teach infallibly?

“Again, is there not a broad distinction between the personal worthiness or unworthiness of a man and his official position and acts? And may not a man fulfill his official duties in a most efficient and creditable manner, even though his private life may be blemished and his personal virtue very questionable? The

Scribes and Pharisees, we know, were not remarkable for the goodness of their lives; and yet they ‘sat in the chair of Moses.’ **And because they did**, what they taught was true and had to be followed. The sins and ill-deeds of Popes, then, are no objection to their Infallibility; and those who use them as such only display their ignorance or malice, or both.”

Our author then quotes from a Mr. Proctor: “‘The fact is, that the doctrine of Papal Infallibility as it is **really** taught by the Catholic Church is almost a corollary of the doctrine of Bible inspiration. According to the latter doctrine, it is only reasonable form, men like Moses, David, Solomon, Ezra, Isaiah, and the like, in no sense to be regarded as perfect, either in wisdom or in conduct, were inspired as respects certain matters which they addressed to men in regard to religion. The former doctrine, is the **only form ever adopted by the Catholic Church**, asserts that the Pope, though in no sense to be regarded as perfect, either in wisdom or in conduct, **have always been, and always will be, so far guided or restrained (as the case may be) that if or when they addressed the whole Church ex-cathedra on matters relating**

## BIBLE MONITOR

Poplar Bluff, Mo., December 1, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

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to morals or doctrine, their teaching will be true. In conduct a Pope may be imperfect or even wicked; in regard to science, art, or literature, he may be ignorant or unwise; in theological matters even dealt with by a priest or a doctor of the Church, a Pope may make serious mistakes; but no Pope, let his personal qualifications be what they may (let him be as overbearing as Moses, as unscrupulous as David, as selfish as Solomon, as ignorant as Matthew, as contentious as Paul); will ever address to the whole

Church ex-cathedra false teaching as to morals or as to doctrine.' "

I have never before read so clear a statement and acknowledgment of the doctrine, though I have known for a number of years that several of the popes had been anything but fit examples for men to pattern after. There is no denying that fact. So it is not to be wondered at that the Roman Catholic church should claim that decency of life is not essential to infallibility in a pope. They could not claim that a pope had to be pure, for there is too much history against any such claim. So no doubt it was better for them to give up the moral part and hold to the infallibility.

Popes have contradicted other popes; popes have anathematized other popes; popes have changed the rulings of other popes; one pope has done things which were undone by his successors. But that has no effect on his infallibility, for it was not a question of faith or morals, was not declared to be an **ex-cathedra** utterance, and it was not expressly stipulated that it was to bind the whole church.

It does seem strange that a man who claims to be the Lord's vicar on earth, a man



who claims to have the Holy Spirit as his guide when he speaks **ex-cathedra**, a man who claims to be in such close touch with the heavenly world that he dares to say "Let him be anathema" to every one who differs from him in faith—it does seem strange that such a man should say that his conduct when not speaking **ex-cathedra** has no effect upon his infallibility. He is still "His Holiness," even though he may be an Alexander VI., whose last act was to prepare poison for men who were in his way, and through some mistake he and his precious son took the poisoned glasses; the father died and the son, being younger and stronger, lived. If the popes were the successors of Peter, they surely should try to live more as Peter did after his conversion.

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### "A NAME."

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By B. F. Masterson.

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"And the disciples were called Christians first at Antioch," (Acts 11:26).

It is said that there is nothing in a name but one can easily make for himself a name. One's character suggests the name. The wise man says, "A good name is rather to be chosen than great

riches." It is one's privilege to choose a name pertaining to character if he is willing to pay the cost. The character suggests the name, "Ye hypocrites, well did Esaias prophecy of you saying, this people draweth nigh unto me with their lips but their heart is far from me, pretending to be what they were not suggested the name, hypocrite.

When persecution was rife at Jerusalem, the preachers were scattered abroad and some landed at Antioch, preaching the Lord Jesus, the hand of the Lord was with them and a great number believed and turned unto the Lord and it was here that the disciples were called Christians. I am inclined to believe that outsiders gave them the name and that the lives of these disciples suggested the name.

As the Platonists have their name from their master Plato, because they accepted his teaching and credited his doctrine, so the disciples were called Christians because they took Christ for their teacher and followed his rule of life. There is no title attached to one's name that is as honorable and suggests as high a standard of character as Christian.

Of the many characteristics that enter into the makeup of

a Christian life there are two that are perhaps the most prominent. Jesus refers to these when he said to his disciples, "Ye are the salt of the earth; not that ye shall but ye are, as a matter of course, it cannot be otherwise. If true to name, "Doth a fountain send forth at the same place, sweet water and bitter?" It is natural for a Christian life to be preservative, he is not salt in a sense to preserve his own life here and from everlasting destruction only, but the salt of the "earth", that is reaching out of self. It is the influence that goes out from the regenerated life that preserves others. It has a marvelous influence over society, but if the salt has lost its saviour wherewith shall it be salted? It is henceforth good for nothing. If the Christian professor is not true to name he has lost his power for good and brings reproach on the name. It is the Christian who molds sentiment in communities and cries against the evils that tend to degradation. Why should not the church cry against the vain fashions of dress as well as against war and intemperance and set an example of decency and economy? One is as degrading as the other.

One may by his spirit and action build up an appellation

which will endure through all eternity, "And they shall see his face and his name shall be in their foreheads." (Rev. 22:4).

John the Baptist called pharisees and saducees, a brood of vipers, a progeny of serpents. Christ called a king a fox and others a whited sepulcher. Their characters suggested these names. At Antioch Christ's disciples were called Christians. Jesus called them salt of the earth. I may be called a radical on the subject of nonconformity. No radical is not the proper word, but say, I am in dead earnest on that bible doctrine, because the majority of the ministers do not as much as mention it, which makes me all the more insistent.

Those who are in dead earnest in advocating the peace and temperance doctrines to the exclusion of conformity doctrine are inconsistent, lopsided, the tree is not symmetrical, one side is loaded heavy with peace and temperance but lo and behold, no nonconformity on the other side to balance it. The tree is leaning worldward. The gold and diamond ornaments, the gay dressing and expensive churches are in evidence. I am fearful that the beam will interfere when disciples are called for. This is the or-



ganization which received me into her fellowship sixty-one (61) years ago. When she stood as a beautiful symmetrical tree, its branches representing all the doctrines of the New Testament which I was called and set apart to advocate and defend from behind the sacred desk, now in my declining years of retirement must see some of these teachings ignored and trampled in the dust of worldiness, which fills my heart with sadness and my head bowed in shame because of the reproach brought upon the church. The other characteristic of a genuine Christian which makes him worthy of the name is, "light," "Ye are the light of the world. God has chosen the Christian as an instrument to illuminate the hearts and minds of men. As God has created the sun to give light to the world so He ordained the church to shed spiritual light into the hearts of the human family.

Christ confers this title upon his disciples who by the doctrine He taught were to be the means of diffusing the light of the life throughout the world. "Go ye therefore and preach." He was the light of the world, but when he left and ascended to heaven he transferred this title upon his disciples because they

had his spirit. He said "Ye are the light of the world." If Christian professors become darkness how great is that darkness.

On Bedloe Island, New York, stands a statue, it is the statue of a woman named the Goddess of Liberty. It is one hundred and fifty-one or more feet high. The pedestal is over one hundred and forty-nine feet high. The total height over three hundred and one feet above water level. Its arm stretched high holding a torch in hand, continually burning, lighting the ships coming through the dangerous channel. It was presented by France to the United States, representing the republic of the two nations that mete out Liberty tending to peace and prosperity. But Jesus the Christ presented to the whole world a monument based on the depth of the ages and reaches into heaven. It is the symbol of a woman, "and there appeared a great wonder in heaven, a woman clothed with the sun and the moon under her feet and upon her head a crown of twelve stars". It is a symbol of the universal church, composed of people called Christians that are true to name, which is the light house which, illuminates the world and represents Liberty of conscienc, peace to

the soul and prosperity to the inner man. This statue stands high above the imagination of man, its arm stretched far and high, holding the light of the gospel in its hand, lighting each honest and sincere soul to sail safely over life's sea through the dangerous channel of false theology into the haven of eternal rest, where they shall receive a white stone and in the stone a new name written, which no man knoweth saving he that receiveth it. (Rev. 2:17).

1250 E. 3rd Street,  
Long Beach, Calif.

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### Sermon Department.

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## MAKE YOUR ELECTION SURE.

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Reuben Shroyer

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"Wherefore they rather brethren give diligence to make your calling and election sure." (2 Peter, 1:10).

Candidates in order that they may make their election sure enter into a very strenuous campaign. They give all diligence to the accomplishing of this object, and they leave no stone unturned that will assure them success. Even so ought all Christians give all diligence to make their election sure to Eternal Salvation. There are at least three great

precious promises offered as inducements for persons to make their election sure. The Gospel offers salvation to all who will accept the call. The gift of the Holy Spirit as a guide to all truth, and a comforter. The promise of Eternal life cheers the Christian to be faithful unto the end. Jesus gave a commission to the apostles to preach the Gospel to the whole world. In obedience to their Lord they preached it in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth, and through other faithful men it has been preached through the ages, since until it has come down to us with its message of salvation. This is a system of faith and in it we must walk by faith. To this faith of the individual some things must be added, for faith by itself is dead. The Apostle names several graces that are necessary to be added to develop to the fullest extent Christian character. The Apostle says, "add unto your faith, virtue. Virtue or courage. Christians must possess the quality of virtue or courage. He must keep himself pure, in body and mind. He also must have convictions of right, and he must have the courage of his convictions to do the right, no matter how strong the opposi-



tion may be.

### **Knowledge.**

Knowledge must be added to courage. The trouble with the Jews was not that they had not zeal for God but their zeal or courage was not according to knowledge.

Many people have great zeal but they lack knowledge. We are taught to grow in grace and in the knowledge of the truth, in the knowledge of our Lord and Savior, Jesus Christ, and let the Word of Christ dwell in you richly in all wisdom are the functions of the Apostle. Make God's Word your study giving its readings careful attention.

### **Temperance.**

This means self-control. The Christian must control himself, as to his appetite, his desires, his passions, should we be tempted along these lines, (and who is not)? We should not yield to the temptation. The sin of intemperance applies not only to the use of harmful narcotics, and intoxicants but to the selfish indulgence of any desire of the body or mind that has an ill effect on the person himself or unduly influences another person. Paul said, "I keep by body under, in subjection to the will of God."

### **Patience.**

We engage in some business enterprise and because results

are not forth coming we become impatient, restless and are ready to give up. Then too, we lack the quality to endure suffering. Patience is the disposition of quality and calmly waiting for results, the possessing of our souls under extreme anxiety, fortitude in bearing up under difficulties and discouragements.

### **Godliness.**

This is to be like God. The Christian should be as far as it is possible for humanity to be like God, longsuffering, forbearing, forgiving, tender hearted, and kindly disposed to others. Let this mind be in you which was also in Christ Jesus. The mind to do the Father's will, and the mind to be considerate to others.

### **Brotherly Kindness.**

God is willing to forgive us. We must be willing to forgive others, especially our brethren, even though the provocations are great. God is kind to us. We ought to be kind and helpful to others, especially to our brethren. Sometimes we forget the weakness, and frailty of humanity and expect too much of our brethren. We to, are weak, and fail. Let us not judge or deal too harshly.

### **Charity.**

Love is the better word. In the American revised version

it's so used. Love is the bond of perfection. This is the capstone of the column of Christian character. It had its birth in heaven and is the connecting link binding earthly aspirations to heavenly hopes. It is the stepping stone, as it were, to heaven itself. Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. God is love, and love is of God. Therefore Jesus has left us the commandment that we should love one another, "For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind and cannot see afar off and hath forgotten that he was purged from his old sins," (2 Peter, 7:8).

The person who fails to add these seven characteristic graces will be a dwarf in the religious life. There is such a thing in nature as arrested development, and such a person represents arrested development in the Spiritual life. He has forgotten that he was purged from his sins, and he has lapsed or fallen back from the exalted position into which he had advanced. The person however who adds

them to his faith shall never fall, but he ascends step by step higher in the sphere of Spiritual life, and to more exalted planes of usefulness in God's service. This is the culmination of a beautiful Christian character thereby prepared for an abundant entrance into the Everlasting Kingdom.

Greentown, Ohio.

## SEEKERS OF THE TRUTH.

Lillie Kauffman.

Are we seekers of truth? Then search the scripture. "He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him." (St. John 14:21.)

Jesus Christ, our example, who was clothed with humanity as are we, shows us the importance of searching the scriptures that we may know the truth.

We are told little of the childhood of Jesus. The only reference that we have is found in the gospel of St. Luke, and he merely tells us that, "the child grew and waxed strong in spirit," filled with wisdom."

It is also recorded that when Jesus was twelve years old his parents took him to



Jerusalem to attend the feast of the passover, as was the custom of the Jews each year. When the celebration was over, Joseph and Mary in company with their relatives and friends, started for their home, but Jesus was not with them.

They were a whole day's journey toward Nazareth before he was missed. Does it not seem strange that parents would go a whole day without their child before they have missed him.

Worried and frightened, they returned to Jerusalem, where after three days, they found him in the temple. He was sitting in the midst of the doctors, both hearing them and asking them questions. It is stated that "All who heard Him were astonished at his understanding and answers. His human knowledge broadened by Divine Wisdom and interpretation also amazed Mary and Joseph who told Him that they had sought for Him sorrowing. His answer mystified them still more. "How is it that ye sought me? Wist ye not that I must be about my Father's business?" This one instance seems to show us that He had been taught the law and knew that He, who had given that law must have it fulfilled. He knew also

that the time was coming when He shall be called upon to explain that law. He realized that this was His Father's law entrusted to him by the Father.

In all those thirty years which elapsed before, He entered upon His mission He must have studied the scriptures incessantly for no one had ever explained the Hebrew law so clearly as did He.

The questions that the Pharisees and Herodians asked, trying to "catch him in His words," were answered with such wisdom that they marveled. (Mark, 12:13-31).

Jesus thus set an example for us to follow.

If we would be true disciples of him we will not weary in seeking after the truth.

Filled with Divine wisdom He taught others the way to salvation.

We have the Bible today and by studying it many things not quite plain to us will be revealed, for God has promised to reveal His will to those who seek it.

Blessed Bible. It teaches us all that is necessary for us to do, that we may enjoy God's blessings here and share with Jesus the joys of heaven.

What wisdom is shown in Christ's answer to the temple, who so subtly said, "If thou be the son of God, com-

mand that these stones be made bread." His answer was a rebuke as well as an admonition. "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," so let us seek to know the Word of God that we may answer our questions with wisdom. Within the pages of that Holy Book of Life, are found precepts to aid us in every phase of existence. The good old Book, and the old, old story; It tells us how to walk. It tells us how to talk. It tells us how to dress and how to make a bargain, how to act and how to live; and how to die. It is light to our feet to keep us in the path that leads to eternal life.

We find there God promised to never leave us nor forsake us; it is full of assurance that we need not worry over the future. Sufficient unto the day is the evil thereof.

Christ's sermon on the mount, (St. Matt. 5, 67) is a wonderful chart for us to use in sailing over the stormy sea of life, then let us study our Bibles if we can not understand all we read let us be willing to do what we can understand! Jesus said, seek and ye shall find, knock and it shall be opened unto you, and the prophet tells us the way is so plain that the way-

faring men shall not err therein. Will man refuse God's great gift? He pleads entrance at the door of every heart. He would have all come to the knowledge of the truth and be saved.

Are we seekers of the truth?

Waynesboro, Pa.

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### Sermon Department.

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#### "COME NOW, AND LET US REASON TOGETHER."

By Chas. M. Yearout.

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"Wherefore come out from among them, and be ye separate." Evidently, this means to come out, and be separate from the world. Some facts for our serious consideration. (a) Christians are spiritual sons and daughters of God. (11 Cor. 6:17, 18) (b) Heirs of God and joint heirs with Christ. (Rom. 8:16, 17) (c) The espoused bride of Christ. (Hosea 2:19, 20; 11 Cor. 11:2) (d) The Christian is not of this world. (John 15:19; 17:14) (e) But is a citizen of the heavenly world. (Phill. 3:20) R. V.) (f) The faithful obedient followers of Christ belong to the heavenly family. (Eph. 3:15) This makes very clear the sacred relationship the true followers of Christ sustain to God and His family.



The family of God is spiritual, and subsists on spiritual food. (Matt. 4:4). The world is an enemy of God, and those who affiliate with it and court its favor are enemies of God. (James 4:4). My brother: How would you feel if your wife would associate and sport with your enemies? How would you enjoy seeing your sons and daughters keep company with bad characters, and partake of their evil ways and doings? Do you expect God to be more compromising with evil than you are? People partake largely of the traits and doings of their companions. The Word of God says: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and will be their God, and they shall be my people." (11 Cor. 6:14-16). The above scripture most assuredly is a barrier against Christians affiliating with the world. There is no ground of union between

the world and the Church of God. They belong to different kingdoms, and are governed by different laws and regulations. Oil and water will not mix, neither will Christianity and worldliness, for when Christianity mixes with the world it is corrupted, and loses its purity and identity with the family of God, hence, the inspired apostle of Jesus says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (11 Cor. 6:17, 18) Will God acknowledge or own us as sons and daughters if we do not come out from the world? and separate ourselves from its sinful and selfish or fleshy indulgences? Can a Christian be true to God and Christ Jesus, and belong to a secret oath bound order or organization, from which Christ is excluded by the rules and regulations of the lodge? "No man can serve two masters," that are directly opposed the one to the other. He that is joined to the world, is one with the world. (1 Cor. 6:15, 16). "And the world passeth away, and the lusts thereof; but he that doeth the Will of God abideth forever."

Is it not an undeniable fact that God's ancient people, the Jews were cut off and destroyed for affiliating with the nations about them? Is it not a fact, that both the Old and New Testaments forbid and condemn the union of God's people with the world? The church should be a beacon light to the world, directing it by a godly life, and spiritual influence into the paths of righteousness. Jesus says to the church: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." The church should treat the world kindly, and constantly point them to "The Lamb of God, that taketh away the sin of the world." When the church conforms to the world, she confirms the world in its sinful state. Surely if worldliness is wrong or sinful, the church would not identify herself with it and conform to its ungodly practices. The church cannot fill her mission in the world, and affiliate with the world. She must stand aloof from worldliness. A ship that safely rides the waves and billows of the sea, carrying men and women from one continent to another is a good thing as long as she stays on the surface, but when the sea gets

into the ship, she goes to the bottom with all on board, all is lost. So the church is a good thing in the world, as long as she glides over the breakers of worldliness; but when the world gets into the church she is swamped in the whirlpool of worldliness, and loses her power and influence to convert the world to Christ, because the church is converted to the world, and becomes one with the world. The church is represented as the salt quality, it is then worthless. The work of the church in the world, is, to represent Christ, and preach the glad tidings of salvation in all the world and embody in their lives the principles and doctrine of Christ as set forth in the New Testament. Jesus says of his followers: "They are not of the world, even as I am not of the world," (John 17:16.) The Church of God cannot affiliate with nominal Christianity (so called), because they ignore much of the teaching of the Lord Jesus Christ, claiming it is not necessary to do or obey all things commanded by the divine Head of the church. The beloved Apostle John says: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Fath-



er and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds." (11 John 9-11). Such are only Christian in name. The true Christian is one who follows Christ, and observes all things commanded by Him.

Santa Cruz, Calif.

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### **"GLORY OR SHAME," WHICH?**

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Sister Ed. O'Brien.

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The Word of God says, 'If a woman have long hair, it is a glory to her,' (1 Cor. 11:15) But she has exchanged her "glory" for a thing of "shame," for the Word of God also says, that it is "a shame for a woman to be shown or shaven." (1 Cor. 1:6). But that is not all she even glories in her "shame." She seems to exult in every thought of her bobbed hair. The same is true of the "shame of her nakedness." She appears to gloat in the exposure of her person as if it were an accomplishment to be proud of, but what does the Word of God say of those who glory in their shame? "For many walk, of whom I have told you often and now tell you

even weeping that they are the enemies of the cross of Christ whose glory is in their shame." (Phil. 3:18, 19). Sisters, can you afford to be "enemies of the cross of Christ?" and sisters in the event that Jesus should not come for a while think of that body of yours that should have been presented as a "holy sacrifice unto God," (Rom. 12:1), as one day lying in a casket cold and in the embrace of death. Furthermore, think of that body of yours lying in the casket yet decrowned of its "glory," the crown of glory lying somewhere at the base of a barber's chair among the cast off fragments of the beards of men. And instead of a crown of glory, the head of that body of yours in the casket is covered with a thing of "shame," what a sad spectacle that will be for God and men and even angels, (1 Cor. 11:10), to behold, and what a lamentable condition in which to leave the body when going into the presence of God! Dear sisters let us be very careful and attire our bodies in plain and Christian manner so we won't be called ashamed. Let's be called God's children and we will be blessed. If we live as He would have us to, what a blessing it will be. If we

so live that when He comes that he would find us all watching. Dear sisters let's not be ashamed of our bonnets and long dresses before the world. Let them say what they will about us. Think of what they called our dear, Blessed Jesus."

Antioch, W. Va.

### **SPIRITUALLY, MORALITY AND PERSONAL LIBERTY OF THE CIGARETTE SMOKER.**

J. H. Beer.

Very few cigarette smokers become Christians. A minister of much experience said I have had several hundred conversions under my preaching during fifty years and I have preached to hundreds of boy smokers but have never known one to be converted.

To save boys from cigarette smoking it will be necessary to save men from the manufacturing of cigarettes, and this will take years of organized persistent teaching, for the tobacco trust which is at the head of this business is a powerful organized combine, and will require a persistent organized effort by all professed Christians, to teach and lead the coming generations to see the evil of the whole tobacco business.

The advocates of this cause can't count much on help from the preachers and lay members who use nasty weed. Shall we keep silent just because of the great influence against the cause of right? A brother once said to me, you might as well say nothing about using tobacco, it doesn't do any good, such advice as that would make the devil laugh, coming from a man who claimed to be on the Lord's side.

The conversion of the boy smoker would be possible with God, were the conditions of conversion possible with the smoker. The cigarette habit soon renders its victim incapable of evangelical conviction. He soon becomes insusceptible to the feeling of shame or of remorse.

Judge Gemmell, of a Chicago court before whose bar twenty-five thousand criminals passed, nearly all the men and women who had lost the faculty of blushing were cigarette smokers. The ability to think of shameful sins without the sense of shame is a fatal moral disability. The uneasiness and excitation attending any genuine conviction, the smoker seeks relief in the soothing effects of the cigarette which leaves the smoker in utter unconcern about any thing else. Without



his cigarette he wants it more than he wants religion, with his cigarette he wants nothing else.

One of the strangest factors, is the smokers' inability to reform. In the perversion of the little will power in him, the cigarette habit binds as fast as the opium habit does.

In a factory where I am working, there are several rules posted, one reads, smoking positively forbidden on these premises. This rule is violated every day. Boys and young men will smoke cigarettes in the absence of the owner and foreman, knowingly violating these rules. The principle of moral respect is very low in such cases.

I stopped one day at a public boarding house for a noon meal. There were a number of men at the table. One man finished his meal while the others were still eating, he took a cigarette from his pack, lit it, and began to smoke at the table, showing a lack of moral respect for others.

The cigarette smoker assumes the right to do as he pleases, his personal liberty (assumed) permits him to puff his nasty smoke into your face and pollute the pure air which God intended you to breathe, your liberty ceases where he chooses to assert his

liberty.

Denton, Md.

## INTERPRETATION.

D. W. Hostetler.

To whom does the interpretation of scripture belong? Does it belong to the church or to the individual?

There are two classes of scripture to be interpreted. One class affects our individual life; the other affects the general church body. Matthew 18 relates to trespassing and says, "If thy brother trespass against thee, tell him his fault between thee and him alone." Here we have a text which refers directly to individual matters. Obviously, the individual must interpret and apply this text himself.

"If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." This command to "take with thee one or two more" does not make the affair anything but individual.

But "if he will not hear them, tell it unto the church, and if he will not hear the church let him be unto thee as an heathen man and a publican."

This "telling it to the church" makes the affair

public to the church. It is not individual any longer.

What is a heathen? He is one who is ignorant of Christ and of God's plan of salvation. A publican is a sinner. The person who has "refused to hear the church" stands in the same attitude to the church that the heathen and sinner do; and it is a fact that they are susceptible to the grace of God.

This passage is dealing with trespasses. Jesus said, "Whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Now the authority of the church is binding and loosing here; it can be applied to trespasses only and no further. Matthew 16:19 helps us on this point. "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven." To whom is Christ talking? He is talking directly to Peter and not to the church. "Thou" is the singular pronoun "ye" is the plural form. The keys of the kingdom had been given to Peter. These "keys" are simply the authority to extend the gospel to the Jew. Peter obeyed this command or

authority on the day of pentecost and in the case of Cornelius, he unlocked the door of salvation to the Gentile. The binding was simply the unlocking of the door of salvation to the Jew and Gentile. Had Peter refused to preach to Cornelius, he would have been loosing, and would have been loosed in heaven.

Now to teach as some do that the church is here given the authority to legislate and make laws, and that these laws are binding is teaching Catholicism, and we certainly can not adopt such doctrine. The church is not a legislative body. She is an executive body, in that she has the right to interpret such passages as affect the general church body.

It has always been the policy of the church to interpret the scriptures as I have indicated, and I cite some historical facts in the church to corroborate the statement.

The church has always opposed war; she has always stood for peace. She did not make the law against war—she only interpreted the scripture against war.

The decision that no one could engage in the business of distilling intoxicating beverages and hold membership in the church was made in 1788. She has always stood



for temperance and opposed extravagance. She did not make the law against intoxicating beverages—she only interpreted the scripture against them.

In 1797 the church took a stand against slavery, and in 1817, against mustering. In 1825 she decided against her members' attending shows and other places of amusement. Nonconformity is a principle that was taught by the apostles. The church has adopted such methods as she thought would maintain the principle. So, she is doing nothing but interpreting scripture that affects the general church body. If we believe that the church has always been right in this policy, and if we believe in her future, it is our business to continue this type of work, see that our members live out New Testament teaching, and interpret scripture covering conduct.

Angola, Ind.

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## PROHIBITION

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Minor Leatherman.

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I thought I would say a few things on prohibition. It is in the minds of many that prohibition is wrong; that it takes away from the people their personal liberty, I cannot look upon the subject that

way. Prohibition is all right. The trouble is with them that enforce the laws. There is a whole lot of the loyal liquor element deputized to enforce the laws. The trouble is not with prohibition, but the people. The cry of some is there is so much moonshine. Well, they have to keep it some what in the dark. Suppose the penalty of running a car drunk was taken away. Suppose we say one hundred percent of moonshine drunks run cars. We have wrecks enough on the road now, but suppose that nine hundred and ninety-nine were allowed to get on the road, who cannot tell a cow from a sheep, nor a man from a guide post, or the middle of the road from the side ditch? Supposing that large number had free access to the road who cannot tell sunshine from moonshine, and think it up to them to run eighty miles an hour? We would then see how many wrecks we would have under free liquor. Prohibition is here because of heart broken mothers and fathers over the cries of little children, because of murders, violence, wrecked lives, worthless drunken sots, who cannot let the bottle alone.

There are many wives and daughters reduced to poverty yet they must maintain the family in the field and over

the wash tub, while the husband and father cannot find any thing nobler than to sit with the bottle in his hands or pocket, or study how he is going to get his next drink; and it is thought by some church members that the good old stuff that was sold over the bar was truly good, and highly extolled by them as a medicine, almost a cure for all ills. I am a reasonably healthy man and I have never seen any need of it in my life. The effects of it on humanity is all I need. Any worldly person let alone a Christian is acquainted with liquor effects, because of it, a man will get offended at the best friend and say, "I'll knock your head off." The father will murder his innocent little child, beat or kill his wife, set his own house on fire, and burn up all that is therein. The son will murder his father, send his mother with a broken heart to the grave. I know of one man who was a good prosperous man, a good citizen who took to drinking. He went from bad to worse until he got delirious. He came to another man and said, "I have got to die tonight, at twelve o'clock. He is coming for me and I have got to go." This man he was talking with took six strong men and went to his house, and as midnight

approached those six men could not hold him. He declared the Devil had come for him and he must go. Naturally he did not go, but Oh, what must that poor man have suffered that night, with the snakes crawling all around his bed. Now this was the "good old stuff" that did this. It was not the old moonshine which men say is not good old stuff. Anything that affects men like the instances I have named, I cannot recommend as good. It also does not care what it does with its subjects. A gentleman soon loses his gentleness. He takes on a depraved nature which is under all the animals created. For instance, a man was out one night and got too much of the "good old stuff," on his way home he stopped at a hog pen. I suppose he thought he was at home, so he went in and laid down to sleep. Some time in the night the bristles of his rough bed fellows touched him in the face; he woke up and said angrily, "turn over here; you haven't shaved for a week. So anything that will rob life of its purity starves little children to death, beats and murders wives, and children, kills and burns out a neighbor, takes Christ from the body and puts the devil in, is not good, but is wholly evil. The



worst thing our government ever did was when it licensed the saloon and sold intoxicants over the bar, the collecting of this tax was real blood money. I am not in politics, they are very corrupt, but I am for the eighteenth amendment. Put whiskey back as it was and this nation will have ten times the violent deaths that it has. It surely has had enough now without making it worse. Let us be a sober people in Christ Jesus our Lord.

Burlington, W. Va.

**NEWS ITEMS**

**Vienna, Virginia.**

This congregation has just closed a two weeks period of spiritual refreshment. Bro. Reuben Shroyer of the Orion congregation, North Canton, Ohio was with us and labored long and hard in this part of the Lord's vineyard. His subjects were helpful, his treatment inspiring and forceful, his personality elective and he showed remarkable vitality for one of such advanced years. Four sisters were added to our little group, three by baptism and one on her

former baptism. The meeting was climaxed by a love-feast, a truly enjoyable occasion as well as helpful to all. We feel that our group has received new life and inspiration and hope that we may continue to move forward to new standards of duty and service, continuing to grow in the knowledge of our Lord and savior Jesus Christ.

Ord L. Stra~~ver~~,  
Clerk.

**OBITUARIES.**

George W. Taylor, third son of George and Catherine Taylor was born in Putman County, Ohio, November the 15th, 1863 and departed this life at the Wanseon, Ohio hospital October the 19th, 1930. Age 67 years 11 months and 4 days. In the year 1889 on the 15th day of December he was united in marriage with Miss Etta Huber, and to this union were given six children, two sons and four daughters, namely, Jesse V. of Kunkle, O., Vearl H. of Montpelier, O.; Mrs. Ella A. McDongle of Leipsic, O.; Mrs. Emma C. Gamble and Mrs. Myrtle L. Kosier, both of Kunkle, O.

Mrs. Velma D. Ladd of Hamond, Ind., in the year, 1896 on Thanksgiving day, he with his wife united with the Dunkard faith in which he labored and retained until the death angel called him home.

Thus he leaves to mourn his departure a beloved wife, six children, 19 grand children, one brother, one sister, many relatives and a host of friends.

### HE GIVETH REST.

He giveth His beloved sleep,  
A calm and a dreamless rest  
A rest unbroken solemn deep.

Where foes can ne'er molest  
Life's trials o'er no more shall come.

The darkest of its fears.  
A glorious rest an entrance home

Where there are no more tears.

All praise to Him who knoweth best,

Who doeth all things well,  
Who loveth all who giveth rest.

Whose praise all tongues shall tell.

### NOTICE.

Eld. L. I. Moss, Wauseon, Ohio, changes his address December 1 to McClave Colo-

rado, where he is locating. His correspondents will note this change. He will still take care of the work entrusted to him as a member of the Board of Trustees, and of the Board of Evangelism and Organization.

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o o  
o POEMS o  
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### LETTING GOD HAVE HIS WAY.

Joseph P. Robbins.

How much do we our Lord adore?

How much do we his grace implore?

How often to his foot stool go?  
That we may seek His love to know.

Let Jesus live within your soul.

That he your life and will control

So let him have his way with you,

That you on earth His will may do.

How then can we His word fulfill?

By doing all His holy will.  
His precepts may we all obey  
That we may see Him some











# BIBLE MONITOR

VOL. VIII.

December 15, 1930.

NO. 24.

“For the faith once for all delivered to the saints.”

OUR MOTTO: Spiritual in life and  
Scriptural in practice.

OUR WATCHWORD: Go into all the  
world and preach the Gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous, more holy, and more perfect through faith and obedience.

## THE HARBINGER OF PEACE.

Some 2,700 years ago a servant of God, by prophetic vision, lifted the veil of futurity and announced to the world the birth of a child that was to bear the name “which is above every name”, and whose character was to be indicated by the titles applied to him. And it is noteworthy that none of these titles indicate anything but high and noble purpose of life, loving deeds, wholesome teaching and royal birth and Divine parentage.

True, his enemies applied degrading epithets to him and impugned his motives, and accused him of being in league with demons, but none gave him a title or name to indicate it.

The prophet said, “His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace”. And truly his name is wonderful when we come to consider it in the

light of its relation to the present and future salvation of men, “for there is none other name under heaven, or given among men whereby we must be saved”.

As a counselor, the world has never produced his equal. His counsels are of this nature: “I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear.”

The Mighty God, an appellation that sets him forth “the Creator of all things, visible and invisible”, and “without him was not anything made that was made”, and as the “Father of our spirits”, for as the Word he “was in the beginning with God and was God”, hence the Everlasting Father, co-eternal with God, the Father, almighty and all-eternal, from everlasting to everlasting, “without beginning of days or end of life”.

The Prince of Peace, said



the prophet, is to be one of his titles. As Prince, he is the Son of the King and heir to the throne, and the harbinger of peace. And so after he had lived a peaceable life among men, and had taught them the principles of peace by which peace may be secured and maintained, just before leaving them he said: "My peace I give unto you, my peace I leave with you; not as the world giveth, give I unto you." He would give peace, not at the mouth of the cannon or point of the bayonet, but on the great principles of justice, equity and love, which is justice to all and nepotism to none; equity to all and favoritism to none; love to all, hatred none; fairness to all and coercion and oppression to none.

On these broad principles of peace, families may be at peace, communities may be at peace, states may be at peace, nations and even the world may be at peace. "Whatsoever ye would that others should do to you do ye also unto them" is his rule for securing and maintaining peace, and "if thy enemy hunger feed him, and if he thirst give him drink" is his rule to deal with enemies. These principles and rules have never been known to fail to bring about amicable relations when properly ap-

plied.

The prophet said further: "The government shall be upon his shoulder; and of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." And Luke tells us: "The Lord God shall give unto him the throne of his father, David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32.) While seated on the throne of David rebuilt (Acts 15:16) yet his kingdom and peace are to increase and have no end. So that his kingdom is a kingdom of peace, and not a kingdom of war and bloodshed, as was that of his father, David. And so he said: "I came not to destroy men's lives but to save them."

It will be recalled that part of the "good tidings" the angel brought to the shepherds was: "Peace on earth, good will to men." So that he may appropriately be called the Harbinger of Peace, and his kingdom, a kingdom of peace in which his subjects do not fight, or engage in carnal warfare; for "the weapons of our warfare are not carnal." Yet, while disarmed for carnal war

fare, we are fully equipped for the spiritual conflict.

Other appellatives describe the character of this Harbinger of Peace. The angel said "his name shall be Jesus for he shall save his people from their sins", hence the title Savior. At his baptism the Spirit came down and abode upon him, hence he is now Christ the anointed. Then, too, another title that endears him to our hearts is "Immanuel", which means "God with us". And so he said, "I am with you always, even unto the end of the world", for his kingdom has no end. Praise God for his abiding presence, and for his peace, which passeth understanding and has no end. "Glory to God in the highest, and on earth, peace, good will toward men" this bright, glad Christmas morning. And let all the earth say, Amen! in honor to the Harbinger of Peace.

### SOME OBJECTIONS.

Perhaps enough has been said about the popes and their claims. One cannot do more than touch upon the subject, for if he were to go into it in detail there would be no stopping place, for the Monitor could be filled from end to end for a century, and still all would not be said.

One of the bishops who attended the Vatican council and opposed the definition of papal infallibility to the very end, afterwards wrote:

"It is one of the glories of the Catholic church never to make a truth the formal object of the obligatory belief of the faithful without a profound and complete examination, in which each Bishop, as official witness and judge of the faith, raises a free voice to express before God and the Church whatsoever he finds in the depths of his conscience. And from this rigorous examination, this discussion, which turns to the light every aspect of the doctrine one by one, there results a certitude higher than any human certitude. Nevertheless, all this is but a preparation for the final work; **the divine element has not yet come in.** After all the reasons have been heard, all the testimonies collected, after the Council has deliberated in all maturity and freedom, then **the Church, by the mouth of her Chief, pronounces and defines. At that moment every other voice must be hushed. The Church teaches: God has spoken.**"

This shows clearly how the Roman Catholics feel in regard to infallibility. We could not feel that way, for we do not believe that the pope and



his council are any nearer infallibility than any other body of church people met together for the purpose of making rules or decisions for their churches; for we do not believe that the Roman Catholic hierarchy forms the only body that has the promise of the gift of the Holy Spirit, or of its guidance. Each of us has that promise, and the more closely we follow the Word, the more we shall have of the Spirit. The two are not contrary: the Spirit will never tell us that any part of the Word is non-essential, or that it was meant only for the days of the apostles.

But not all the Roman Catholics were willing to accept the definition of infallibility. Dr. Dollinger, a learned writer of the Roman church and a firm believer in that church, wrote of the definition of infallibility, being very strongly opposed to it. He wrote:

"Thousands amongst the clergy, hundreds of thousands amongst the laity, think as I do, and hold it impossible to accept the new article of faith."

But the new article was accepted, and no doubt will remain one of the dogmas of Roman Catholic belief.

The argument is that men want something on which they can depend; for, left to them-

selves to form their own opinions as to what God demands of them, they get so many different ideas as to what man's duty is, and of how he is to fulfil it. And yet we cannot see that the Roman Catholic remedy is any better, for after all it is only the idea of a man, a man who has no more authority to decide the question than any other man who really seeks to know and do the will of God. The promise of a guide who will lead us into all the truth was not given just to one man and his successors, but the promise was and is to all men who wish to know and do the will of God while they are here on earth. To trust in man when such vital issues are at stake will most surely bring terrible disappointment at last. Our dependence must be on God.

There have been, and probably still are, what may rightfully be called liberal Roman Catholics; but they are not in power and are not likely ever to be. The Roman Catholic church cannot change in that way without ceasing to be itself. Its claim is that it does not change.

Sixty years ago a writer who was a very earnest Roman Catholic said:

"To us the Catholic Church and the Papacy are by no means convertible terms, and,

## BIBLE MONITOR

Poplar Bluff, Mo., December 15, 1930.

Published semi-monthly by the Board of Publication of the Dunkard Brethren Church in the plant of Montgomery & Son, Commercial Printers, Miller Building, 220 Cedar Street, Poplar Bluff, Missouri.

Entered as second class matter October 14, 1922, at the Post Office at Poplar Bluff Mo., under the Act of March 3, 1879.

Terms: Single subscriptions, \$1.00 a year in advance; to agents in clubs of five or more, 90c a year in advance.

B. E. Kesler, Poplar Bluff, Mo., Editor and Manager, to whom all subscriptions should be sent.

A. G. Fahnestock, Brunerville, Pa., Assistant Editor.

L. W. Beery, Union, Ohio, Associate Editor.

Ord L. Strayer, Vienna, Virginia, Associate Editor.



therefore, while in outward communion with them, we are inwardly separated by a great gulf from those whose ideal of the Church is an universal empire spiritually, and, where it is possible, physically, ruled by a single monarch—an empire of force and oppression, where the spiritual authority is aided by the secular arm in summarily suppressing every movement it dislikes. In a word, we reject that doctrine and idea of the Church which has for years been commended by the organ of the Roman Jesuits as alone true, as the

sole remaining anchor of deliverance for the perishing human race.”

The author's aversion to the doctrine of infallibility was one of the main reasons for writing the book he did, and in another passage of which he says:

“It is but a few years since Ketteler, Bishop of Mayence, in a widespread work praised by all the Catholic journals of the day, undertook to show the moderation, tolerance and self-restraint of the Catholic Church in its relations with the State and the separate Churches. He insists that the Church so thoroughly respects freedom of conscience as to repudiate all outward coercion of those beyond her pale as immoral and utterly unlawful; that nothing is further from her mind than to employ physical force against those who, as being baptized, are her members; that she must leave it entirely to their own freest determination whether they will accept her faith; and that it is absurd for Protestants to suppose they have any need to fear a forcible conversion, etc., etc. How far these statements can be verified by history is indeed very doubtful.

“Meanwhile, the Bishop is instructed by the Syllabus and its commentator, Schrader, that he has fallen into that



forbidden liberalism which is, according to the Roman view, one of the grossest errors of the day, and that it was by special indulgence of Rome that his book was not put on the Index. What a light this throws on the condition of the Church, and what an unworthy mental slavery the Roman Jesuit party threatens foreign Catholics with is thus made clear enough! An illustrious Bishop speaks, amid universal applause, without a syllable of dissent from his fellow-bishops, on those grave questions, upon the right answer to which the legal position and beneficial action of the Church in our days a large measure depends. And now, a few years afterwards, the Pope, without indeed naming him, condemns his doctrine, and the very people who applauded the bishop's book applaud the Encyclical with yet profounder homage, and are convinced that what they took for white is black. Ketteler, who knows well enough that the main object of the Syllabus is to exalt principles at first only applied to the condition and circumstances of a particular country into universal articles of faith, tried to save himself by the pitiful evasion that these articles of the Syllabus do not contain a general principle, but only one applicable to cer-

tain countries, especially Spain. It appears, then, that our bishops, our theologians and preachers, and our people, did not know what the true doctrine of the Catholic Church is, but only those monks and monsignori, especially the Jesuits, who compose the Roman congregations, and who have now for the first time since the Encyclical of Gregory XVI opened the hitherto jealously closed fountains of knowledge. And thus the singular fact has come to light that the Catholic nations have for a long time been thoroughly heterodox, and that their appointed teachers have helped on the error, and sworn to constitutions moulded in utterly vicious principles and laid under ban of Rome.

“(5) The Syllabus closes with the notorious assertion that ‘they are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable’.”

There are other things which must be taken into consideration when we are even thinking of a union of all the churches, and especially of Protestantism with Roman Catholicism.

**ENLIGHTENMENT.**

—  
D. W. Hostetler.  
—

In Ephesians 1:18 we have these words: "The eyes of our understanding being enlightened." Is our present standard of enlightenment and understanding of the Scriptures sufficient? Or do we need more teaching and a better system of "study"? We do need to do some really profound thinking.

What shall we understand by "The eyes of our understanding"? David one time said, "Open thou mine eyes, that I may behold wondrous things out of the law." The eye suggests the thought or idea of vision. The idea of the Psalmist here is that our vision may be enlarged; that is, our vision of truth or doctrine may be enlarged. It is the wonderful things in God's law which we need to be thinking about. We need not ponder over the mysteries or mysterious things, but we must think about the things that are practical in every-day life.

The word "vision" means to behold or to comprehend. The truth as it is in Christ and a vision of God's truth are necessary to being truly enlightened in the divine revelation of God and to the understanding of God's will con-

cerning us.

Let me raise a serious question here. Does God ever withhold his truth from people? In Matthew 11, we read that Christ thanked the Father that he had "kept these things from the wise and prudent and revealed them unto babes". To reveal these great truths to folks in the common walks in life and to use them to make known his great doctrines to the world is just what God did. You may say that was before Christ's time. Note what Paul says about "them that have not the love of the truth that they might be saved". Because they have not this love, "God will send them strong delusion that they might believe a lie".

"And believing a lie they all might be damned, because they believe not the truth, but their pleasure is in unrighteousness."

So there is the possibility of people not having the love of the truth. It follows that they will receive a delusion that they might believe a lie. Because of these conditions, it is all the more important that we have a better understanding of the Scriptures that we may be able to make a better application of Scriptures. I conclude that we need a better system of culture to lead us up to a better



understanding of Scripture. I mean Christian culture—cultivation of the mind, which embraces the idea of enriching the mind with truth. This study will lead to a finer or deeper system of living, a deeper consecration. I listened to a brother preach a splendid sermon last Sunday on the subject of Determination. One among the many good things he said was that we have been living too shallow lives and haven't got into Christian living as profoundly as we should. This is due to the fact that our thinking has not been as profound as it should be.

In this Christian culture or cultivation there may be some things that need to be rooted out, things that are a hindrance to our Christian development.

We may have some set ideas and our minds may be closed against further enlightenment. We may be a bit too narrow. This state of mind leads to selfishness in the extreme.

Let us have a text direct to the point. (II Timothy 2:15.) "Study to show thyself approved unto God." This term "study" embraces several things.

1. Reading to understand God's Word. This reading is obviously necessary to understanding.

2. Meditation on or in the

things we have read or are reading. This meditation leads to a comprehension of the finer things of God's Word. David said, "I will meditate in thy precepts and have respect unto thy ways, and will delight myself in thy statutes."

And here is the most important of all: 'I will not forget thy word.' Now when we have a system of Christian culture that has God's divine approval upon it, we are reaching the place where we need to be. It is then that we will be approved of God.

Now the motive that should prompt us to a better system of Christian culture is to have a better understanding of the Word of God. Thus we will be able to make a better application of Scripture, according to truth.

—Angola, Ind.

## A VAIN WORSHIP.

By J. F. Britton.

"Ye hypocrites, well did Esias prophecy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Mat. 15:7, 8, 9.)

Reader, can you imagine and conceive in your mind of anything more absurd and deceptive than a vain and heartless worship? Be not deceived, God is not mocked. What can be more repulsive and depreciative in the sight of those Holy Eyes that cannot "behold evil, and canst not look on iniquity." (Hab. 1:13.) "God is a Spirit: and they that worship him must worship him in spirit and in truth." (Jno. 4:24.) Therefore, a worship to be worthy of God's approval and benedictions, must be actuated by the highest degree of reverence and an earnest desire to worship God, as an expression of the real appreciation of our hearts for His unspeakable gift, and the innumerable blessings He has bestowed upon us.

No wonder Jesus said, "Many other such like things ye do. \* \* \* Full well ye reject the commandment of God, that ye may keep your own tradition." (Mar. 7:8, 9.) These Scriptures verify the fact that Jesus rejected and denounced the erroneous and absurd ideas of those Jews about a vain worship under a mask of piety. Reader, think of a heartless worship of cold formalities of sounding brass, and tinkling cymbals, to be heard and seen of men, and to

the applause of carnal minds, and the aggrandizement of a proud and vain worship.

A careful study of the analysis of the three verses at the head of this article shows the fallacy of a worship clothed in hypocrisy, and the absurdity of assuming to substitute and set up the teachings, doctrines and commandments of men in place of the eternal truths of God. But, alas, alas, and oh, how sad, in this country of Bibles and churches, our modern worship has been so depreciated with worldly desecrations and sacrilegious entertainments, such as bazaars, pageants and festivals of various kinds, that have virtually incapacitated the modern churches in their vital and spiritual worship with God.

In view of those deplorable object lessons before us, may the writer say to the Dunkard Brethren Church, let us ever strive to keep our church clean and free from all spiritual defilements that would incur the displeasure or grieve the Holy Spirit to look upon. Hence let us ever try to keep the church pure and a holy place; a befitting habitation for the indwelling of the Holy Spirit. And so let us ever enter into her Courts with a sense and feeling of solemnity, reverence, and the spirit of



worship, that we may hold sweet fellowship and communion with our God.

In conclusion, the writer wishes to say in the language and prayer of the poet:

O for a heart to love my God!

A heart from sin set free;  
A heart that always feels the  
blod, so freely shed for  
me.

A heart in every thought re-  
newed, and filled with love  
divine.

Perfect, and right, and pure,  
and good, a copy, Lord,  
of thine.

—Vienna, Va.

## THE PLACE FOR WOMEN.

L. I. Moss.

I first would just briefly refer to the places women are filling in the world by asking one question: Where is there a place or an office man fills that women are not aspiring to? This was not so true until woman suffrage was introduced. And since women have equal rights with men at the jobs, she is trying to be equal with man in every other way. Thousands of men out of work because women are filling places men ought to have. This is not only true out in the world, but it has rapidly crept into the church; and more rapidly since woman

suffrage has been in the country.

I believe we all ought to take the Bible as it is. When it says not go to law it means not go to law. When it says not to wear gold it means not to wear gold. When it says we should wash feet it means to wash feet. Then when we come to I Cor. 14:33-37, it, too, means what it says. Now let us start in with the 33rd verse: "God is not the author of confusion, but of peace, as in all the churches." Then, according to the 34th verse, women talking and filling places they ought not in the church, was then, and is now, confusion, and not of God, for God is not the author of confusion. Now this verse says they, are first, to "keep silence"; second, not "permitted to speak"; third, are "to be under obedience". The 35th verse would say if there is something they do not understand they are to "ask their husbands at home". Why? "For it is a shame for a woman to speak in the church". Now, the question comes again, does this Scripture mean what it says, like we believe it does on other subjects?

Now, I want you to notice the 37th verse. I think it fits the present time very well. "If any man think himself to

be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Now, this will cut pretty close. This message of the previous verses says women should not teach or speak or, I am sure according to the wording, have no part in the public services where men are, in the way of teaching or instructing. Now, if this text is a message from the Lord, Brethren, be careful. The 37th verse will say we are neither a prophet or spiritual, if we teach against this Scripture. Then, go to 1 Timothy 2:11-12. Here we are told a woman is not "permitted to teach (man) nor usurp authority over the man". I truly believe these Scriptures will bar our sisters from teaching Bible lessons or having any part in the instructions or the admonitions to the public in our public services. I also would question a sister teaching Sunday School classes where men are. I would not think these Scriptures would forbid a sister teaching the little children by themselves. Now, let us use the Bible all alike; take it as it is. In conclusion, I would say, surely there were noble women in the time of our Lord. Why did not the Lord

call some of them to be apostles or preachers?

—McClave, Colo.

**BY WHAT AUTHORITY  
DOEST THOU THESE  
THINGS?**

(Matt. 21-23.)

**T. C. Ecker.**

It was an exceedingly bold act in the Lord to cleanse the temple at Jerusalem the way he did it. In justification of his right to do this he appealed to what was written: "My house shall be called a house of prayer, but ye have made it a den of thieves."

But reference to this authority involves other questions of grave import to the minds of the scribes and pharisees. They wish to doubt his right to appeal to the Scriptures because they were unwilling to concede his claim to the Divine Sonship. They wished to raise as strong opposition against him as possible. There came to him in the temple the chief priests, scribes and elders and asked him: 'By what authority doest thou these things?' Most unexpectedly to them they were confronted by another question quite as direct from which point and power they sank in spirit: "The baptism of John, was it from heaven



or of men?" While many of the scribes, pharisees and elders had never condescended to show John enough respect even to be present at any time when he was baptizing in Jordan, still they knew and felt most keenly the power of his teaching and work among the common people. "For all held John to be a prophet, but the pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." To all human appearances the influence of the baptism and teaching of John upon the common people saved our Lord's life upon this and probably other occasions, for the scribes and chief priests sought opportunities to destroy him, but they feared the people. In this we see traces of the good accomplished by John's mission, which was to make ready a people prepared for the Lord, and this people was the common people. Our Lord had a much higher thought and loftier aim in the question he put to these men than that of merely saving his life. By the facts involved in the question you may now perceive how necessary it was for our Lord to have some higher claim to authority in the eyes of these unbelieving Jews than they were willing to see in the power of his working miracles. This higher testi-

mony to his authority was given by his Father, signed and sealed by the Holy Spirit in the presence of witnesses, that Jesus came up out of the water when he was baptized. It was on the bank of the Jordan that the heavens were opened unto him and "he saw the spirit of God descending as a dove and lightning upon him, and lo, a voice from heaven saying: this is my beloved Son in whom I am well pleased". Hear ye him. This ought to be enough to convince all the people of his authority. After consulting among themselves over the question propounded unto them by our Lord, these Jews decided to confess they could not tell. It is no wonder he told them that the publicans and harlots would enter into the kingdom before they. We are made to wonder if the Lord should come in this day and enter into houses that were sacredly dedicated to his worship and find there a house of merchandise, banqueting and reveling, whether he would not use the same authority as he once did. What has been written aforetime was written for our learning. Will we heed the warning?

—Taneytown, Md.

Waterford, Calif.,  
Dec. 1, 1930.

Dear Bible Monitor Editor:

Wife, daughter and myself left our home in Waterford, Calif., on August 23 for a trip into the State of Washington to spend a while with our many friends and relatives and work through the apple harvest. That valley is known as "the home of the big red apple", where thousands of boxes of apples are grown and marketed each year. It was while we were engaged in this work that we met some of the Father's dear children, who were hungering for the bread of life. Through their influence we were invited to preach in the C. B. on Sunny Slope, Wenatchee, Wash., which we humbly did three times during the harvest season.

During our manual labors we were never idle, but (as the children of Israel, while rebuilding the walls of Jerusalem, Neh. 4:18) were making the best of every opportunity that presented itself to us, by speaking a word for the Master to the hungry souls.

The harvest was nearing a close, and we were making ready for our homeward journey, when there came an earnest plea from the faithful few to help them organize a D. B. Church before we departed for

our home.

On investigating, we found we had none of the organization board this side of the Mississippi River. Our time being limited, and money, too, we had to resort to home talent, and we organized on Sunday A. M., November 23, 1930, with a body of 25 charter members.

We started home Monday A. M., November 24. Stopped on our way to make a short visit with Elder E. W. Pratt of Albany, Oregon, and arrived home safely from a pleasant trip, feeling that the Lord had richly blessed us all the way.

Any of our ministering brethren coming west by the way of Wenatchee are heartily invited to stop and visit the members at that place and you will have more than a welcome among them.

We ask an interest in the prayers of all the Father's faithful ones in behalf of this little flock.

M. S. Peters,  
Box 113,  
Waterford, Calif.

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o        **NEWS ITEMS**        o  
o o o o o o o o o o o o o o o

**CLOVER LEAF CHURCH.**

We have had with us Bro.



Joseph P. Robbins, of Ohio, who has been holding a series of meetings for the past ten days, the meetings closing Sunday evening, with a communion the evening before.

Some of the brethren from Quinter, Kans., brought Bro. Robbins here after their meetings closed. They remained for a part of the meetings. Other brethren and sisters from Quinter came at the close and enjoyed the love feast with us.

Bro. Robbins brought to us very spiritual and uplifting sermons, bringing forth the whole gospel in its purity and truth, which surely strengthened the faith of each and every one of us. The weather was fine and the house was well filled each evening. The interest continued to grow until the close. While we did not grow in numbers we grew spiritually.

Since listening to these gospel sermons we feel under renewed obligations to labor more earnestly for the Master's cause.

—Sister Arthus Roesch,  
McClave, Colo.

### PLEASANT RIDGE.

Bro. D. W. Hostettler of Angola, Ind., began a series of meetings at the Pleasant Ridge congregation, commenc-

ing September 28 and continued two weeks, closing with a love feast October 11.

There was no immediate results but the church was much built up.

Congregations desiring to hold series of meetings would not make any mistake in securing Bro. Hostettler.

We met in regular quarterly council November 8. We re-elected Bro. D. P. Kock as Elder for the coming year, and also elected other church officers, and reorganized Sunday School.

—Mrs. Loma Cook.

### QUINTER CHURCH.

The Quinter Church met on October 11th at 10:30 on Saturday morning, an all-day meeting. Our communion in the evening, Elder B. E. Kesler officiating. On Sunday an all-day meeting. Elder Kesler gave us two very excellent sermons, one Saturday forenoon, the other Sunday afternoon. The business meeting on Monday closed our district meeting. Elder Fiscel of Iowa, Bro. Hawbecker, also of Iowa, Elder Marion Roesch of McClave, Colo., and many other brethren, sisters and friends of the district were with us. We had a good attendance, although a very heavy rain fell on Saturday evening. We had

a good spiritual meeting that we felt was guided by the Holy Spirit. On Monday evening, October 13, Elder Joseph Robbins of West Milton, Ohio, began meetings and continued until October 25. He preached seventeen sermons in great power.

We are glad for the coming of Bro. Robbins. His being here has built us up in the most "Holy Faith" and knit our hearts together in love. One dear soul was received on his former baptism, and the gospel seed has been sown in the hearts of all that heard.

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

—Sister O. T. Jamison,  
Quinter, Kansas.

### **WALNUT GROVE, MARY- LAND.**

We held our love feast at Kumps, November 1st, beginning at 2 P. M. Visiting ministers present were J. L. Myers, S. P. VanDyke, D. S. Flohr, A. G. Fahnestock, Arthur Rice, Benj. Lebo, Samuel Lerew. There was also a good representation of visiting members present which was very much appreciated. In

the evening 66 surrounded the Lord's table. Elder J. L. Myers officiated. The brethren gave us good sound doctrinal talks. On Sunday morning our Elder, T. C. Ecker, spoke to a full house. On account of sickness we were disappointed by a minister.

—M. E. Ecker,  
Taneytown, Md.

### **GREENCASTLE, PA., R. R. NO. 2.**

We, the Waynesboro congregation, are exceedingly glad to have with us Elder S. P. VanDyke, who has recently been married to one of our good sisters. They, for the winter, will reside at Shady Grove. Bro. VanDyke will take his turn in filling the appointments during the winter, for which we are thankful. It gives us three ministers now. We were made glad on Sunday morning, November 2nd, when a young sister from Ohio, who had come to work near Waynesboro, presented her certificate of membership with us. We welcome her in our midst and pray God to ever keep her faithful and true to the teaching of Jesus. Sister Mildred Demuth asked for the anointing and in the evening of November 2nd a number of brethren and sisters met at the home of Bro. and Sister Demuth where a



little service was held, in charge of Bro. VanDyke, after which Sister Demuth was anointed by Elders S. P. VanDyke and D. S. Flohr. At this service Sister VanDyke was installed in the office of an Elder's wife. Still other happiness was caused when a fine good deacon, brother and his good wife and oldest daughter from the Church of the Brethren attended this service and applied for membership in the Dunkard Brethren Church, which was gladly accorded them, and they were received, making a day of great rejoicing for the Waynesboro congregation. Their second daughter had united with us about two years ago when we organized. On Monday evening, November 10th, Bro. Walter Cocklin from Mechanicsburg came to us and preached five spirit-filled sermons during the week. Then we had an all-day meeting on Saturday, November 15, with love feast proper in the evening. During Bro. Cocklin's preaching one young brother was restored to fellowship. Visiting ministers present at the love feast were Brethren Walter Cocklin, Harry Smith, Raymond Shank and Benjamin Leboe from Mechanicsburg, T. E. Ecker from Walnut Grove congregation, Jacob Gible from Bethel congrega-

tion. A number of brethren and sisters from adjoining congregations were with us for which we were thankful. There were 63 communicants. It was a feast long to be remembered because of sound doctrine and the spirit of love and unity that prevailed. Brethren Cocklin, Shank and Gible remained overnight and divided the time between each of them on Sunday morning. May God richly bless the seed that has been sown during the past week, that in the near future it may yield a bountiful harvest of souls coming back to the Father's house.

—H. N. M. Gearhart,  
Greencastle, Pa., R. R. 2.

We now have seven members at this place. We are praying that some elder and family will locate with us to enable us to organize a Dunkard Brethren Church here. On November 16th Brother and Sister Ezra Wolf, with Brother and Sister O. T. Jamison, all of the Quinter Church, came to worship with us. We have Sunday School every Sunday and Bible Study at night. Who will come and help us?

—Wm. Root,  
Great Bend, Kansas.

## LOWER YORK COUNTY CONGREGATION.

On November 9 we held our love feast at this place. Beginning with Sunday School at 9 o'clock and two sermons before dinner; also two sermons before the examination in the afternoon. There were eight ministers present; also members from North Lancaster County, Pennsylvania, Bethel, Pa., Mechanicsburg and Waynesboro, Pa., Walnut Grove and Mountindale, Md. About 116 communed. We were pleased to have with us some of our friends who were interested in the services, the back part of the house being comfortably filled. We were also glad to have with us Bro. S. P. VanDyke, a member of the Board of Evangelization, from the Pacific Coast.

—Helen M. Weaver,  
York, Pa., Route 9.

## DOES IT PAY TO BE A CHRISTIAN?

E. May Rice.

I don't think much of a man or woman who has to tell those around and about them that they are a Christian. You don't have to tell if you are a Christian or not. They will soon tell you. Not long ago we were in a conversation

with a lady in a certain city, who said if her next door neighbor was a Christian she never wanted to be any. When she is on her front porch you would think she is an angel dropped out of heaven, and when she is in the back she is a dare d—— and this woman happened to be a member of our foster church. Oh, how it pains our hearts when we hear such things; how the world is reading our lives. We should be very careful how we live and act. Then oftentimes they will say to us, do you know that such and such a person is a member of a certain church? Yes, but do you know that there is a vast difference between a church member and a Christian? Most anyone can be a church member nowadays, but to be a Christian means something else. We must live a holy and devoted life, a true servant of our Lord and Savior Jesus Christ. We must show to the world by our lives and conduct that we are a Christian. Christian means Christ-like, and how can we be Christ-like if we won't do his commands? Oh, well, they will tell us, you can be a Christian just so you believe and your heart is right. That is only too true; for if your heart is right you won't do the things that are contrary to God's Holy and



Divine Word. We should be living epistles known and read by all men. So many of us are ashamed to show to the world what we stand for. How much better it is to stand firm for what we profess. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels." (Mark 8:38.) So many are afraid to let their light shine, especially the young and rising generation, and many a parent is to blame. I have heard mothers and grandmothers say, Well, I pity the poor children; they would like to look and dress like others when they go out in society. Yes, society is about all you hear nowadays, and a Christian has no business in society. That is not their place to be. Instead of the parent encouraging their children, they try to help them on in their downfall. I have seen those same children drift out into the world so far that there is no mark, or dare I say, any Christianity about them, but still they are church members. That is one thing and many others we children can thank our dear mother for, by keeping us close and not letting us run and engage in the world-

ly pleasures that are not becoming to a Christian. It pays to be a Christian in our every walk of life, whatever it may be, as time is too precious to waste away with the foolishness of this world. What will it mean to us if we are faithful? It will mean life everlasting; but what will it mean if we are not faithful? It will mean everlasting punishment. So why not let us as a church be faithful until the end and receive the reward that has been prepared for those who do his blessed will. Let us press onward toward the high calling of our Lord and Master, though it means trials and tribulations here on earth. We cannot expect to be carried to the skies on flowery beds of ease. Our blessed Savior suffered and died upon that rugged cross and so must we suffer to gain eternal life.

Lewistown, Md.

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Brother Simon Karns, Everett, Pa., informs us that Brother D. S. Flohr of Shady Grove, Pa., came to them "November 20 and remained over the 23rd, preaching four inspiring and helpful sermons". He says Brother Flohr "gives no uncertain sound" in his preaching, but "contends earnestly for the faith of the Gospel". Fine! The world needs many more

preachers of that type.

We, the Berean congregation, held our love feast on Saturday, November 1st. The writer had not attended a love feast for several years on account of the division in the church. When Jesus says, Be of one mind and be not unequally yoked together with unbelievers. But I most say it was the most spiritual one I ever attended. I had been to much larger meetings but none that the spirit of the Lord was so manifested. We had with us Bro. Racer from Luray, who gave us some spiritual food in the examination service. Bro. Glick, our Elder, had charge of the communion services. Then on November 16th Bro. Elmer Wickel from Sinking Spring, Pa., came to us for a two weeks meeting. He preached 19 sermons in all. The first Sunday of the meeting was an all-day meeting which was a day long to be remembered by all present on account of the outpouring of the Holy Spirit. Bro. Wickel delivered three sermons that day. We had with us that day a minister from the Church of the Brethren, coming from a distance of 50 miles, and I am sure he got pay for his coming, for we could truthfully say it was a day wholly spent with the

Lord. We also had two sermons on Thanksgiving Day. In the morning Bro. Wickel's subject was The Second Coming of Christ. He pictured his coming so vividly. Bro. Wickel surely is a spirit-filled man. Every sermon was delivered with power and you could just feel the presence of the Holy Spirit. The attendance and interest was good throughout the meeting as a result of the meeting. Our little band was built up spiritually and I know we feel more like pressing on the upward way. There were two accessions to the church, one of which was a young minister from the Church of the Brethren, who was received in full fellowship and ordained to the ministry. Several others are counting the cost and we are praying that soon they will be added to our number. Bro. Wickel put his whole soul into his sermons and sure does contend for the old-time religion. Any church that is looking for an evangelist will not go wrong to give him a call; that is, if they are looking for the truth. We crave an interest in the prayers of the faithful for the progress of the Lord's work here in this part of His vineyard and give a hearty invitation to any of the Brethren



passing this way to stop and worship with us.

—Josie Lam,  
Hinton, Va.

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### A PARABLE.

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Then shall the kingdom of Satan be likened unto a grain of tobacco seed, which, though exceedingly small, being cast in the ground, grew and became a great weed, and spread its leaves rank and broad, so that huge and vile worms formed habitations thereon.

And it came to pass that the sons of men looked upon this weed, and the eyes of their under standing being darkened, thought it beautiful to make the youth of tender years look big and manly. So they did put forth their hands and did chew thereof. And some it made sick and others to vomit most filthily. And moreover, it came to pass that those who chewed thereof became foul and black, and besides, the chewers were seized by a constant and violent spitting of unclean humors, and they did spit in all places, even in ladies' parlors, and in the courts of the Lord of Hosts, and the good and true, and all that led pure lives were grievously plagued thereby.

And it came to pass that men were dissatisfied with

merely chewing the strange weed, but sought out other and cunning devices for using it. Some, indeed, did make it into fine powder and did fill their nostrils therewith, and they did sneeze with great and mighty sneezes, in-somuch that their eyes filled with tears and their faces with wrinkles, and they did look foolish, exceedingly. Others cunningly wrought the leaves into rolls and set fire to one end thereof, and did suck vehemently at the other, and did look very grave and calf-like; and the smoke of this burning and sucking ascended up forever and forever.

And yet others did with artful hands make hollow the cobs on which God did make the good corn to grow. There, being well filled with filthy weed, they did light at the top, while at the bottom appeared a hollow stem through which they did most devotedly suck the vile poison of the weed. These men and women did not prefer, as did others, to put the dirty stuff into their mouths, yet they did stink the more.

And there were men whose wisdom being that of the fox, beholding the multitude which did chew and smoke and snuff, said among themselves, "Come, let us plant and water

and increase the production of this weed, the name of which is tobacco, for therein is mighty and increasing business." And they did so, and the merchant men waxed rich in the commerce thereof.

And it came to pass that even the saints of the Most High became bond servants of the weed and defiled themselves therewith; even the poor who said they could not buy shoes and books for their wives and little ones, spent their substance for it. And the anger of the Lord was kindled by such wickedness and He said, "Wherefore this waste? And why do these little ones lack bread and shoes and books? Turn now your fields into corn and wheat, and put the evil thing far from you and be separate and defile not yourselves any more; and I will bless you, and cause my face to shine upon you."

But with one accord they raised their voices and exclaimed: "We cannot cease from chewing, snuffing, and puffing; we are slaves!" Compliments of A. W. Fyock. Selected by D. W. Hostetler.

### SOME SENTENCE SERMONS.

There is but one test of a good life; that the man shall continue to grow more exact-

ing about his own behavior.—Robert Louis Stevenson.

Your daily duties are part of your religious life, just as much as your devotions.—Beecher.

Sorrow tracketh wrong as echo follows song.—Anon.

Providence has nothing good on high in store for one who does not resolutely aim at something high or good.—T. T. Munger.

Give us what Thou seest fit, only fit us for what Thou givest.—Rowland Williams.

Only the golden rule of Christ can bring the golden age of man.—Anon.

Set your affection on things above, not on things on the earth.—Col. 3:2.

It is thy duty oftentimes to do what Thou wouldst not; thy duty, too, to leave undone what Thou wouldst do.—Thomas A. Kempis.

When we ask God to direct our footsteps, we are to move our feet.—Anon.

If on our daily course our mind

Be set to hallow all we find.

New treasures still of countless price,  
God will provide for sacrifice.—John Keble.

### THE TIME TO SHINE.

"Do all things without murmuring and disputing, that ye may be blameless and harmless, the sons of God, without



rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world," (Phil. 2:14, 15).

When the gloomy shadows  
gather round your way,  
And the clouds of sorrow  
Hide the sun's bright ray,  
Keep your faith unshaken,  
Tho all ills combine,  
When the days are darkest,  
That's the time to shine.  
When the world's allurements  
Beckon hour by hour,  
When the weak are yielding  
To the tempter's power,  
Send a word of warning  
All along the line;  
When the days are darkest,  
That's the time to shine.  
Oh, the weary burdens  
That the world must bear!  
Who will try to lighten  
Toil and grief and care?  
Let your loving kindness  
Round the sad hearts twine;  
When the days are darkest,  
That's the time to shine.  
Sing amid the shadows  
Of the fleeting years,  
Bravely meet the conflict;  
Conquer needless fears.  
Trust the hand that leads you,  
Tho all joys decline;  
When the days are darkest;  
That's the time to shine.  
—Selected

#### NO HOME FOR HER.

Arranged by S. B. Sanders.

girl,  
At the door of a prince's hall;  
As she trembling stood on the marble  
steps,  
And leaned on the polished wall.

Her dress was thin, and her feet were  
bare,  
And snow had covered her head;  
"O! give me a home," she feebly  
said,  
"A home and a piece of bread."

"My father," she said, "I never  
knew,"  
And tears softly gleamed in the  
light,  
"My mother sleeps in a new-made  
grave,  
'Tis an orphan that begs tonight."

The night was dark, and the snow still  
fell,  
And the rich man closed his door,  
And his proud lips curled, as he scorn-  
fully said,  
"No home, no bread for the poor!"

"I must freeze," she said, and sank  
on the steps,  
And tried to cover her feet,  
With her old, tattered clothes, all cov-  
ered with snow,  
Yes, covered with snow and sleet!

The rich man slept on his velvet bed,  
And dreamed of his silver and gold;  
While the poor orphan lay on a bed  
of snow,  
And murmured, "So cold, so cold!"

Another hour, and the midnight storm  
Rolled on like a funeral knell;  
And the earth seemed wrapped in a  
winding sheet,  
And the flakes of snow still fell.

The morning dawned, and the little  
girl  
Still lay at the rich man's door;  
But her soul had fled to a home above,  
Where there's room and bread for  
the poor.

The rich man rose and went to his  
door,

"No home, no home," said a little

And gazed with an eye so wild,  
 "I'm ruined," he said, with an anguished sigh,  
 "This orphan's my sister's child!"

No more she begs for rich men's bread,

No more she lies in the cold,  
 No more she wears her old, tattered clothes,

She walks on the streets of gold.

—Selected by J. J. Wassam.

### THE FIRST CHRISTMAS.

Cora L. Stacy.

Oh, hallowed morning, so lovely and bright,

And sparkling with jewels so pure and so white,

All dazzling and radiant with sunbeams aglow,

Reminds us of that Christmas morn long ago;

When the light of heaven came down to the earth,

To bring light to the world by his lowly birth,

In the city of David this light first did glow,

In a stall where His bed was a manger, you know.

And an angel of God proclaimed the news then,

Of peace upon earth, good will toward men;

To the few lowly shepherds who were watching by night,

Their flocks on the hillside, 'twas there a great light

Shone all 'round about them, a voice they heard say,

"Fear not, for good tidings I bring you today."

That unto all nations and peoples shall be,

In the city of David this day is born He,

Who is Christ, the Messiah, the Saviour and King,

Then appeared a great heavenly host which did sing

All glory to God in the highest, good will,

Was heard ringing out over valley

and hill.

Then the angels ascended back up into heaven,

Their mission fulfilled, their message been given,

But the song and the message still living today,

In our hearts is newborn on each Christmas Day!

The shepherds then said, Let us go even now,

And see what this is that's come to pass now.

So they arose and came to Bethlehem town,

And there they found Jesus—before Him bowed down

In worship and praise to the One come to save

All nations of earth from sin and the grave.

O, shepherds so blest, oh, happy were ye,

To be first worshippers of His Majesty!

'Twas unto the few the message was given,

'Twas only the few saw the angels of heaven,

'Twas only the lowly the grand anthem heard,

That was sung by the heavenly hosts of the Lord;

From the rich and the mighty, the noble and wise,

These things all were hidden and blinded their eyes;

Even Herod, the king, was in ignorance, too,

Of the greatest event the world ever knew!

Wise men from the east came asking for news

Of Him who had been born King of the Jews;

They said they had seen in the east His bright star,

And were come to Jerusalem to worship Him there;

This troubled the king—all Jerusalem, too,

Whether the things they'd been hearing were true.



So he called the chief priests and scribes for to learn

The place where this King of the Jews should be born.

And also he called the wise men for to hear

Just what time it was that the star did appear.

Then sent them to Bethlehem to search for the King,

And said when you find him bring me word again.

And when they departed, behold the bright star

Went sailing before them unto the place where

Was Christ, the Redeemer and Saviour of men.

They fell down before Him and worshipped Him then.

They opened their treasures, rich gifts to bestow,

With hearts full of worship and love all aglow.

O, wise men so honored who first was to bring

Rich treasures and gifts to the heavenly King!

For, 'twas only the few who followed the star,

'Twas only the few brought gifts from afar.

And 'twas only the few who bowed at His shrine

To worship and honor the Infant Divine!

'Tis only the few who accept this great gift,

That the Father hath sent sin's burden to lift,

And 'tis only the few who will unto Him give

Their love, praise and service for His glory to live.

While here in this world that at last they might be

Of the chosen and faithful who His kingdom shall see,

And sit down at His table in royal robes dressed,

Forever to live in the home of the blest!

—Melvin Hill, N. C.

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